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Prof. B. B. B.

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THE
FORMS OF HERKERN,
CORRECTED FROM A VARIETY OF MANUSCRIPTS,
SUPPLIED WITH THE
DISTINGUISHING MARKS OF CONSTRUCTION,
AND
TRANSLATED INTO ENGLISH:

WITH AN
INDEX OF ARABIC WORDS EXPLAINED,
AND ARRANGED UNDER THEIR PROPER ROOTS.

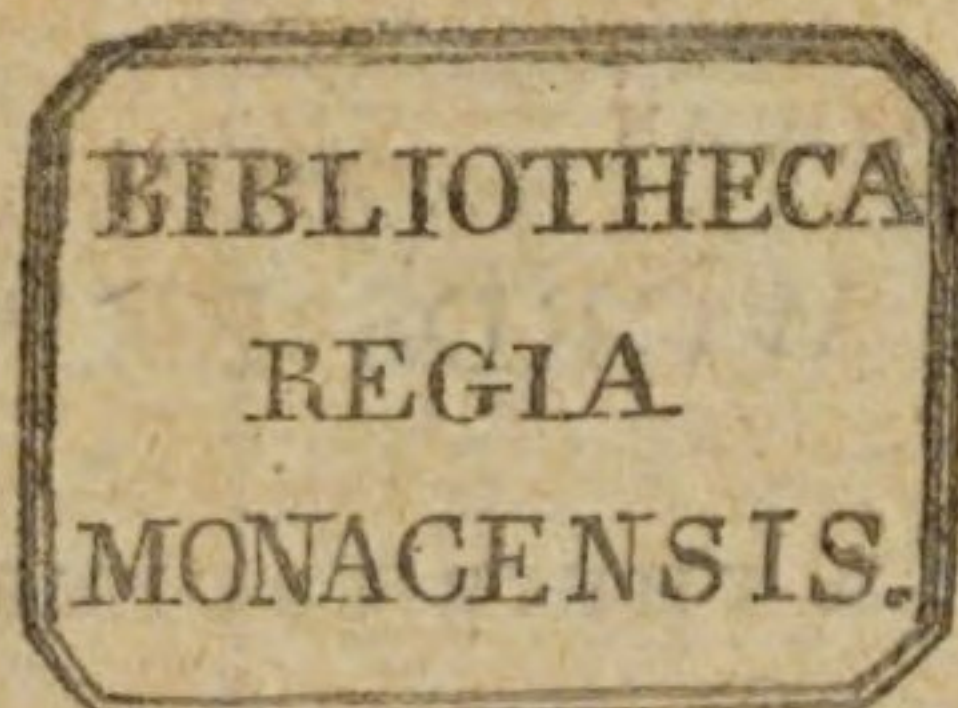
A NEW EDITION.

BY FRANCIS BALFOUR, M. D.

London

PRINTED BY AND FOR S. ROUSSEAU, WOOD STREET, SPA FIELDS;
LACKINGTON, ALLEN, AND CO. FINSBURY SQUARE;
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AND
J. ASPERNE, CORNHILL.

1804.



TO THE
Honorable WARREN HASTINGS, Esq;
Governor General, &c.

SIR,

I embrace with pleasure the opportunity that is now offered me, by the publication of the INSHA-I HERKERN, to acknowledge the assistance I have received from your encouragement; and the obligations under which I lie. And it will give me great satisfaction if this attempt to facilitate the study of the PERSIAN language meet with any share of your approbation.

I have the honor to be,

SIR,

With Respect,

Your most Obedient,

And Humble Servant,

FRANCIS BALFOUR.

Honorable Warren Hastings Esq.

Governor General, &c.

SIR,

I embrace with pleasure the opportunity that
is now offered me, by the publication of the *Journal*
Harkness, to acknowledge the assistance I have re-
ceived from your encouragement; and the obli-
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approbation.

I have the honor to be,

SIR,

With Respect,

Your most Obedient

And Humble Servant,

FRANCIS HART

ADVERTISEMENT

TO THE

SECOND EDITION.

THE great usefulness of the Forms of Herkern, and the scarcity of the work, determined the Editor to reprint it in its present form ; but with respect to the first edition, it may be necessary to observe, that it was printed in a type which exactly resembled the Persian *Taleek* hand, as mentioned in the Author's Preface ; but since MR. WILKINS's type is not to be found in any printing office in England, we have substituted the *Nustaleek*, which is an imitation of another beautiful hand used by the Persians, in many of their most celebrated works. In the Index of Arabic Roots and their Derivatives, we have adopted the *Niskhi* type, which is that used by the Arabian scribes.

It would be needless for me to say any thing more in this place, since the Author, in his Preface, has spoken fully on the subject of the work ; and the following Letter, from Dr. JAMES HOWI-

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SON

son * to the Editor, sets forth its great advantages to the Civil Servants of the Company :

“ Dear Sir,

Oct. 17, 1803.

“ I have received the copy of your new edition of Dr. Balfour's Forms of Herkern you were so kind as to send me, and am extremely happy to see so much justice done in the execution of a work of such general utility.

“ It is the only Persian Book I am acquainted with that contains all the Forms of Office, a knowledge of which is indispensibly necessary to qualify the Civil Servants of any of the Company's Establishments in India † to perform their duty with satisfaction to themselves or employers.

“ Dr. Balfour, in his translation of the Herkern, has been so very happy in his choice of En-

* Who resided many years on the Prince of Wales's Island, is a Member of the Asiatic Society, and Author of “ Some Account of the Elastic Gum Vine of Prince of Wales's Island, and of Experiments made on the Milky Juices which it produces : with Hints respecting the useful Purposes to which it may applied,” printed in the Asiatic Researches, vol. V. p. 157. and “ A Dictionary of the Malay Tongue, as spoken in the Peninsula of Malacca, the Island of Sumatra, Java, Borneo, Pulo Pinang, &c. &c. In two Parts, English and Malay, and Malay and English. To which is prefixed a Grammar of that Language.” 4to. 1801.

† All correspondence between the Company and Native Powers in India is carried on in the Persian Language.

glish

glish words to convey the strict meaning of the original, that, independent of the great benefit he has conferred on so respectable a body of men as the Civil Servants of the Company, it must be considered as highly useful to every person who is engaged in acquiring a knowledge of the Persian Language. I may add, it is the only Persian printed book which contains the Ixafits, or distinguishing marks of construction, and is on that account extremely valuable.

I remain, Dear Sir,

Your Most Obedient,

TO MR. ROUSSEAU,

JAMES HOWISON."

This work and its learned author are alluded to in the following lines copied from "Literary Characteristics of the most distinguished Members of the Asiatic Society, by JOHN COLLEGINS, Esq.," and which appeared in the third volume of the Asiatic Annual Register :

" He who endeavours well deserves applause,

" More, if he labours in the public cause ;

" *Balfour* ! observer nice, then come, receive

" The just encomiums which the Muses give.

" Early you learn'd and op'd the precious store

" Of Knowledge chronicled in Persian lore."

S. ROUSSEAU.

THE
AUTHOR'S PREFACE.

THE attainment of the Persian language being, in my opinion, attended with greater difficulty than seems to be generally imagined; and considering this no improper occasion for pointing out wherein that difficulty consists; and consequently what still remains to be done in order to facilitate the study, I have dedicated a few paragraphs to this intention.

THE Manuscripts that are presented to the learner are by no means the most accurate. The distinguishing points of letters are often superfluous, omitted, or misplaced, and the letters themselves contracted and deformed by a multiplicity of shapes. No distinct interval is ever left between their words. Two or three are crowded together so as to appear but one; and the parts of one are disunited in such a manner as to be readily mistaken for several. In short, the different forms of letters and words, and the several modes of uniting and separating them, although readily known at one place, are so arbitrary and various as not to be recognized at another.

THE construction of substantives with substantives signifying different things; of substantives with substantives denoting the same thing; of substantives agreeing with adjectives and participles, and of adjectives, participles, and prepositions governing substantives, which constitute the greatest part of Syntax, and are precisely distinguished and marked in other languages, in Persian books and writings are left entirely to the conjecture of the reader: occasioning, of it-
self

self alone, a difficulty in reading, not to be surmounted, but by great practice, united with a perfect knowledge of the language.

AFTER words are clearly expressed in writing or printing, and the modes of construction precisely marked, there is nothing so essential to the perspicuity of language, as a proper division and notation of the sense by points, colons, semicolons, &c. But in Persian books there is no such thing known: and the various members of a sentence, sentences themselves, and even paragraphs, are left equally undivided and undistinguished.

THE person employed to remove these intricacies and to correct these errors of the Manuscript, is a *Moonshy*; for the most part unacquainted with the Arabic language, poorly instructed in the principles of grammar, and not sufficiently qualified for the task he undertakes.

ON the other hand, the scholar being ignorant of Oriental language, or at least of the terms that are subservient to the rules of Grammar, is destitute of every medium of communication; and totally incapable of receiving the instructions of his *Moonshy*, however well qualified he may be in his profession.

MR. Richardson, indeed, has arranged in a most judicious manner all that is requisite for attaining a compleat knowledge of the Arabic Grammar; but leaving us uninstructed with regard to the particular parts of the language that are borrowed and introduced into the Persian; as well as with respect to the rules to which this is subject; and having also avoided the use, and omitted the explanation of the terms of Arabic Grammar, the Scholar is neither capable of asking, nor of receiving from his *Moonshy* the instruction he may require; and cannot, in short, make use of the grammatical knowledge he may really possess.

WITH

WITH regard to the observations collected by Mr. Jones, in his Persian Grammar, they are valuable rudiments to the beginner; but when he applies to Moonshies and Manuscripts for farther improvement, all the difficulties I have described are united to oppose him.

THE *Insha-i Herkern*, which I have chosen for my subject, is put into the hands of almost every beginner; it contains the common forms of business and correspondence; and being more immediately useful to a stranger, although it cannot boast of introducing to his acquaintance any portion of the Genius, or of the Learning of Asia, may be still more acceptable.

THE copy of this book, which I present to the public, has been corrected from many others with considerable attention; the various forms of construction (which, I have already observed, are left in Persian books, to the great embarrassment of the reader, totally undetermined) are all distinguished by their proper marks; and every intricacy of Manuscript is removed by exhibiting it printed in the *Taleek* character. Opposite to the Persian there is placed an English translation; literal as far as consistent with the preservation of the sense. And to the whole is added an INDEX, containing the Explanation, and the Derivation of every Arabic word from its proper Root. I have endeavoured, in short, to supply, in some measure, the defects of Moonshies and Manuscripts; and the want of a proper medium of communication between the Instructor and the Student, at a period when he is unable to converse; and when he ought not to meet with any cause of discouragement.

IN these respects, I have flattered myself that the INSHA-I HERKERN may be useful: but no further. The terms of Grammar, or I should rather say, a grammatical language, for obtaining from the Instructor an immediate resolution of every doubt that
may

may occur, is still wanting. The manner in which the Arabic is, in every instance, introduced into the Persian, remains unexplained *. The rule for affixing the *Izafit* to all the varieties of the different species of construction I have already enumerated, is as yet arbitrary, and undetermined by any system. And a sufficient number of books, on various subjects, correctly translated and printed, are still unprovided. These are obstacles to the attainment of the Persian language which still subsist; and which I hope will engage the attention of those who have leisure and ability to remove them.

THESE observations I have judged necessary for the information of the reader. It is now my duty to call his attention to the labours of *Mr. Wilkins*; without whose assistance the *Infha-i Herkern* could never have appeared in its present form.

THE only printed Persian character that has hitherto been in use, except in exhibiting fair copies or Dictionaries and Grammars, has been subservient to no public purpose; and is but ill calculated for becoming the Channel of authority, or the Medium of business, over an extensive empire, where it is almost unknown, and scarcely understood; whereas the Types which *Mr. Wilkins* has invented, being a perfect imitation of the *Taleek*, the character in which all Persian books are written and consequently familiar and universally read, are not only well calculated for promulgating the Edicts of Government; but for

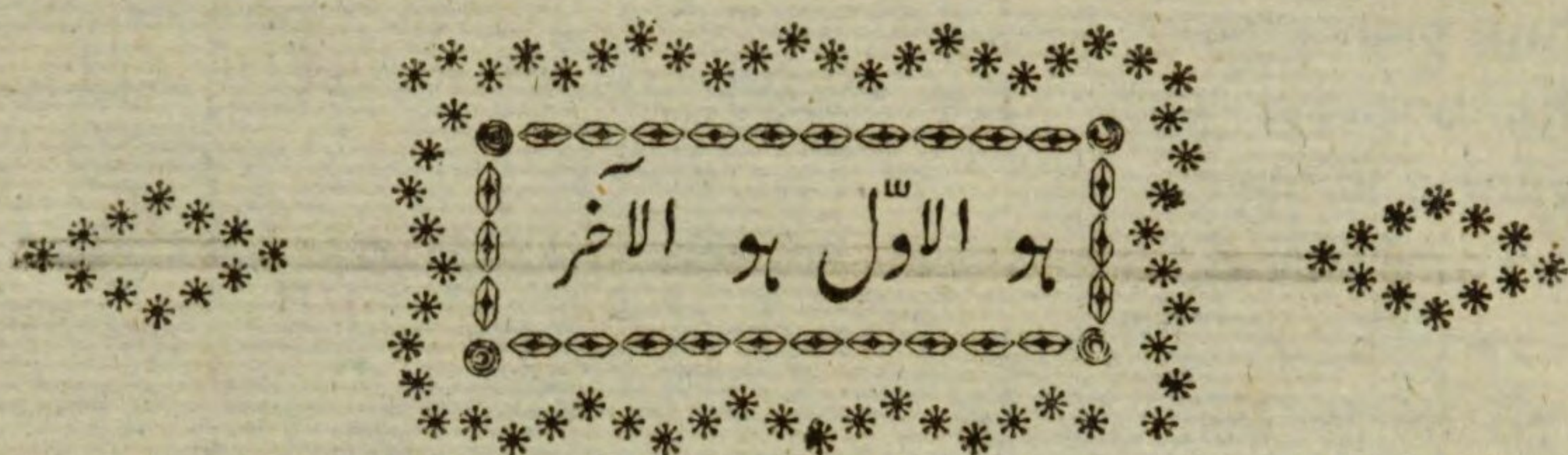
* Since writing the above, the Author composed "A Table, containing Examples of all the different Species of Infinitives and Participles that are derived from Triliteral Verbs, in the Form in which they are used in the Persian and in the language of Hindostan." This Table with pertinent observations are inserted in the Asiatic Researches, vol. II. p. 205. S. R.

every Transaction in business, where the Persian character is required.

By this invention, (which is perfectly new and peculiar to Mr. Wilkins; and at the same time the labor of his own hand, from the metal in its crudest state, through all the different stages of engraving and founding) the Persian language may now receive all the assistance of the Press. The most valuable books may be brought into print; the language may be more easily and perfectly acquired; and the improvements of the learned and industrious conveniently communicated to the Public, and preserved to Posterity.

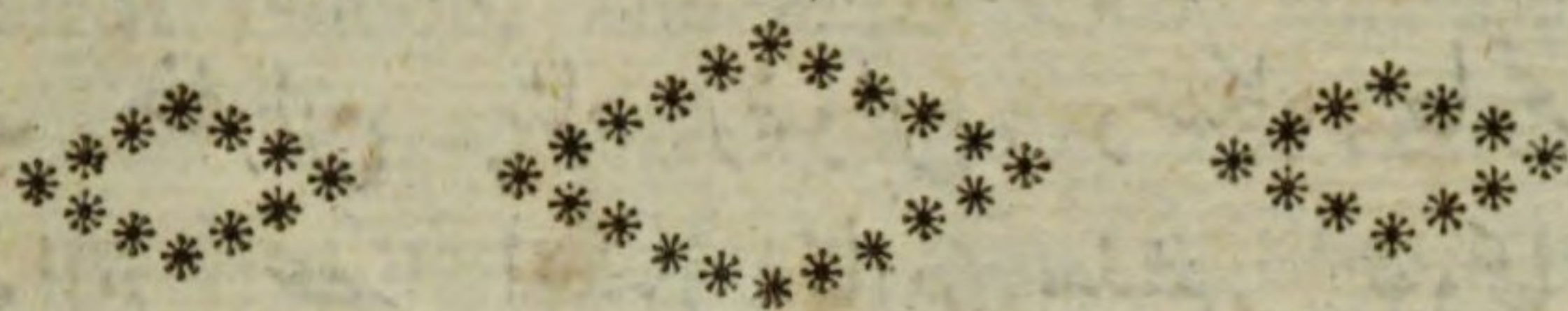
THE
FORMS
OF
HERKERN.

مسجد place of prayer
قبله
مکه temple of Mecca



بسم الله الرحمن الرحيم تتم بانخير

بعد از حمد و شنای مر حضرت ایزد متعال قادر
ذو الاجلال و الافضال و پس از ادای وظایف درود
و تحیت نبی المختار سید الابرار محمد آنکه بنده
شکسته و دل خسته طایفه فقیر حقیر هیچ مدان
اضعف عباد الله الصمد هرکرن و لدر متبر اداس
کنبوه ملتانی روزی در دار الخلافه بلده متبرا
صحبت یاران پسندیده و دوستان سنجیده نشست
بود بعضی از دوستان گفتند



HE IS THE BEGINNING. HE IS THE END.



IN THE NAME OF GOD,
THE COMPASSIONATE, THE MERCIFUL,
MAY IT TERMINATE IN GOOD !



AFTER praise and supplication to the majesty of the most high God, ruler of the people of glory and excellence ; and after the salutation and veneration of the Prophet elect, the Lord of the righteous, MOHAMMED ; whereas the shattered and soul-afflicted servant, the sinful, poor, contemptible, ignorant, most infirm of the slaves of the eternal God, HERKERN, son of MUTRADAS, a Kumboh of Multan, sat one day at the seat of Empire in the city of Mutra, in the company of his agreeable companions and chosen friends. Some of his friends said to him,

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you

که تو تا مدت در خدمت نواب مستطاب معلی
 القاب غفران پناه رضوان دستگاه حاتم زمان
 نوشیروان عصر اعتبار خان منشی بودی و عمر
 خود را در فن انشا صرف کردی چیزی بطریق
 یادگاری بنویس که مردم بخواندن و نوشتن آن
 بهره حاصل نمایند بحکم اشارت آن عزیزان خط
 چند بعبارت شکسته و کسسته بقلم آورده که طالبان
 این فن را در نوشتن روزمره بکار آید این
 کتاب مشتمل کشت بر هفت باب

باب اول لاطین لاطین نویسند

باب دوم در اصدار فرامین

باب سوم در شرح پروانه جات

باب چهارم در نوشتن عرایض

باب پنجم در مکتوبات که اینای روزگار

یکدیگر نویسند

باب ششم در نوشتن خط قبائ شرعی

باب هفتم در نوشتن دستک و سرنام

التماس از فضیله روزگار و بلغای ادوار آنست

هرجا که در عبارت سهوی و خطای واقع شود بذیل

گرم بپوشند و قلم اصلاح بر آن جاری دارند

you were a long time Moonshy in the service of the benevolent Nabob, the high-titled, the asylum of forgiveness, the seat of pleasantness, the Hatim of the time, the Nushirvan of the age, Yitibar Khan, and spent your life in the art of composing; write something by way of memorandum, that a person may derive improvement in reading and writing it. At the instigation of these dear friends I have brought into writing some lines of broken and imperfect language, which may be useful to the studious of this art in writing the daily practice. This book comprehends seven chapters.

- Chapter I. Princes write to Princes.
- Chapter II. Of the issuing out of Firmans.
- Chapter III. Of the drawing out of Perwanehs.
- Chapter IV. Of writing Addresses.
- Chapter V. Of Letters which the sons of fortune write to one another.
- Chapter VI. Of writing the Contracts of Law.
- Chapter VII. Of writing Dustik, and the Directions of letters.

My request from the learned of time, and the ripened of ages is this: Wherever there shall occur in the style an omission or error, cover it with the mantle of generosity and hold the pen of correction running over it.

Distich.

بیت

پیوش کر، نخطای رسی و طعنہ مزین
که هیچ نفس، بشر خالی از خطا نبود

باب اول

نامه اول

ملاطین. ملاطین نوشتند برای صلح

حمد و سپاس قادر، بیچون را که همه این ممالک
ربع، مسکون را به پادشاهان و مرزبانان فراخور
هر کدام بید قدرت، خود انتقام نموده و نوازشهای
بی اندازه فرموده پس این مردم را باید که شکرانه
مواهب، عظمی بر خود لازم دانسته در رعایت
احوال، رعایا و برایا که بدایع و دایع خالق اند
بجان کوشند و غوررسی، مظلومان و مملوفان و ستم
رسیدگان بواجبی نمایند و به احوال یتیمان و بی
نویان پردازند و دلهای کوشه نشینان و مجردان
خدا پرست که لب، نخواهش نمی کشایند بدست آورند

Distich.

“ Conceal if you come to an error, cast not reproach :
“ For no person mortal can be free from fault.”

CHAPTER I.

~~~~~  
LETTER I.

*Princes write to Princes for Peace.*

PRAISE and thanksgiving to him that is powerful without equal, who hath distributed all these kingdoms of the inhabited quarters of the world, to kings and princes, to each, proportionably, by the hand of his authority ; and hath bestowed on them inestimable blessings. It is therefore proper, that those men, having considered the acknowledgement of this great bounty incumbent on them, should labour from the heart in attending to the state of their subjects and vassals, who are the rare deposit of the Creator ; and that they should make a proper investigation of the grievances of the injured and the distressed and the oppressed ; and that they should manage the affairs of the orphan and helpless, and comfort the hearts of the fitters in corners, and the solitary worshippers of God, who open not their lips in petition ;  
and



و آسودگی خود را در آسایش خلایق بدانند که در  
این صورت موجب حشود و حق سبحانه تعالی و  
باعث قوام بنیان سلطنت و جهانداري است  
لیکن این آرزو وقتی میسر شود که پادشاهان ممالک  
بقسمت خود راضی بوده در میان یکدیگر رابطه  
اخلاص و شیوه اتحاد را انتظام دهد که تا خلق  
اللّه در مقام آسودگی بوده شکرانه حضرت صمدیت  
بجا آورند و سوداگران ممالک محروسه را از یکدیگر  
دانسته آمد و رفت می نموده باشند و بنفایس  
هر دیار خلایق را محظوظ گردانند چون همگی نیت و  
جملگی نهجت این نیازمند درگاه ایزدی مصروف  
بر آنست لہذا بجهت استحکام مبانی محبت  
و وداد زبده مخلصان با اعتقاد قدوه مکرمان با اخلاص  
خواجہ ابو الحسن را بملازمت آن سلطنت پناه  
فرستاده شد که بعضی مقدمات که مرکز خاطر  
همایون است و عبارت در نمی آید بزبانی در  
خلوت بعرض کرامی آن سلطنت پناه رساند و  
ادراک مرضی خاطر عاظم نماید که از این طرف نیز  
همان معمول شود طریق یکانگی و یکجهتی آند پیوسته  
طریق رسل و رسایل را مسلوک دارند و هیچ  
جدای تصور نفرمایند و از نفایس این دیار هر چه  
حتیاج باشد بی تکلف اعلام بخشند تا در ارسال آن  
شرایط اخلاص بتقدیم برسد بالفعل بعضی سوغات



and that they should consider their own quiet to lie in the tranquillity of their people. In this manner there is a source of satisfaction to God, and the means of establishing the foundation of empire and monarchy. But this desire may be obtained when the kings of the empire, being contented with their portions, establish between one another the bonds of sincerity and the practice of unity: so that the people of God being in a mansion of rest, may offer up the praise of the Majesty of glory; and that the merchants being acquainted with the protected dominions of one another, may support an intercourse, and make the people glad with the rarities of each country. Whereas, the whole of the desire and sum of the ambition of this petitioner at the throne of God is bestowed on this; therefore, by way of strengthening the basis of love and affection, there is sent to wait on that support of empire, the cream of friendship in attachment, the pattern of confidants in sincerity, Khojeh Abu'lhusn, who may report verbally, in private, some matters of importance, which are fixed in my princely mind, but not expressed in writing; and may learn the pleasure of your perfuming soul, that the same be performed on our part. The way of unity and concord is this: Keep the road of intercourse frequented, and form not the idea of any separation; and give notice without ceremony, of whatever of the rarities of this country you may want; so that in sending them I may fulfil the duties of sincerity. In the mean time, some presents,

C

according



بتفصیل یادداشت علیحدہ مصحوب خواجہ مذکور  
ارسال یافتہ بنظر اشرف خواهد گذرانید افتاب  
دولت از افق ابہت و جلالت طالع و لامع باد

نامہ دوم

در جواب آن

نامہ ہمایون و صحیفہ مبارک مضمون مشتمل  
یکانہی و یکتا دلی کہ مصحوب عزت آثار محرم اسرار  
خواجہ ابو الحسن فرستادہ بودند بانواع تحایف آن  
دیار در بہترین زمان رسید و خاطر ملکوت ناظر را  
فرحتی تازہ و مسرتی بی اندازہ روی داد آند رقم پذیر  
نامہ مودت شامہ کردیدہ بود کہ فیما بین مبانی  
محبت و رابطہ مودت استحکام پذیرد و ممالک  
محروسہ با یکدیگر جدائی نباشد کہ موجب رفاہیت  
و آسودگی خلق اللہ همان تواند بود این معنی  
بغایت مستحسن افتاد کہ امری شریفتر در  
عالم کون و نشأ تغلق از دوستی و اتفاق نیست  
خصوصا انتظام سلسلہ کاینات منوط بر آن است  
حقاً مدتیست کہ در خاطر ہمایون ما بود کہ یکی  
از مقربان بارگاہ



according to the account of a separate memorandum, being dispatched along with the Khojeh abovementioned, he will cause them to pass into your august sight. Be the sun of prosperity and splendor arising and refulgent from the horizon of lustre and glory.

## LETTER II.

*In answer to the former.*

YOUR propitious letter and page of fortunate contents, full of unity and unanimity, which you dispatched along with the honorable and trusty Khojeh Abu'l-husn, arrived at a most lucky period, with varieties of the rarities of your country; and imparted to my intelligent soul fresh joy and gladness immense. Whereas it was proposed by your friendship-perfumed pen, that the foundation of love, and the ties of affection should acquire strength between us; and that, in the established dominions of one another, there should be no variance; so that it may be the means of the rest and quiet of the people of God: this intention was extremely benevolent, for there is not an act in the world of existence and forming connexion more noble than friendship and agreement; particularly the order of the chain of being is by that fastened and bound. Indeed it is a long time since it was in my august soul, that having sent one of the attendants of my court



و مزاج دان کار آگاه را فرستاده رشته رابطه اتحاد و  
 یگانگی در میان آورد که خاص و عام از آسیب  
 حوادث روزگار در امان بوده مرفه الحال و فارغ  
 البال باشند اما بواسطه بعضی موانعات ضروری  
 که شرح آن موجب تطویل است این آرزو  
 در پرده توقف مانده بود الحمد للہ که آن  
 سلطنت پناه در این باب سبقت نموده محرک  
 سلسله موت شد دلیل یک جهتی و یکرنگی  
 از بهمین تصور توان کرد در این ولا نیز مشینخت  
 پناه معتمد خاص شیخ کمال که یکی از مخلصان  
 صادق الاعتقاد این دودمان عالیشان است بملازمت  
 آن سلطنت پناه فرستاده شد در آنچه مصلحت  
 ملک و آسودگی جمهور انام بوده باشد کوشیده  
 پیوسته نسبت یگانگی و یلدلی را مرعی داشته ابواب  
 رسل و رسایل مفتوح دارند که باعث ازدیاد  
 مواد موت خواهد بود بعضی تحفه این ولایت  
 مصحوب مشینخت مآب مذکور ارسال داشته شد  
 بنظر اشرف خواهد درآمد و آنچه مشارالیه زبانی  
 عرض نماید بدرجه تقین تصور فرمایند آفتاب  
 دولت تابنده باد



and intimate confidents, he might fasten between us the cord of the tie of unity and concord ; so that one and all, being in security from the injury of accident, might be easy in circumstances and free at heart. However, by the means of some unavoidable interruptions, the detail of which would be the cause of prolixity, this intention remained behind the curtain of delay. Praise be to God that that support of empire, having in this matter shewn the example, has become the mover of the chain of affection ; from which I can perceive a proof of unity and concord. At this time also, the asylum of prelacy, the very trusty Sheikhkermal, who is one of the sincerely attached friends of this kinsman of high station, is sent to wait on that asylum of empire. Having laboured in whatever the welfare of the kingdom, and the tranquillity of the body of the people may consist ; and having always observed the relation of unity and unanimity, keep open the gates of communication ; for it will be productive of an increase of the principles of affection. Some of the rarities of this country are dispatched along with the asylum of prelacy above mentioned ; they will come into your august sight. And whatever the person referred to shall represent verbally, consider it in the rank of certainty. Be the sun of prosperity always shining !

LETTER



نامه سیوم

در ماده محاربه

مشهور رای انور و صمیر منیر محبت پرور  
 عالیحضرت سلطنت پناه حشمت دستگاه ظل الله  
 سلطان فلان میگرداند که در این ایام مکرر  
 سمع همایون رسید که ولایت سرحد که از قدیم  
 الایام تعلق ممالک محروسه است از دست  
 آزار آن سلطنت پناه رو بخرابی آورده و مال و  
 اسباب سکنه آن دیار را غارت نموده جلاوطن  
 ساخته اند این معنی از دوستی و یک جبهتی بعید  
 مینماید خدا میداند که تا حال چون ولایت ایشان را  
 از خود میدانستم و با یکدیگر جدائی نبود بنابر آن  
 قدر ملک و ولایت ایشان نکردیم شنیده  
 باشند که در این ملک چه قدر پادشاهان و مادر  
 شاهزادگان و زمینداران بودند که در حصن حصین  
 از افزونی ملک و مال و کثرت لشکر سر  
 تدبیر فرود نمی آوردند و اصلاً بخل رعایا و برآیا  
 نمی پرداختند و دست تجاوز بمال مردمان دراز  
 کرده بودند هرچند بنصایح سودمند آنها را رها نمونی  
 نمود از بی سعادت بی خود سخن نصیحت را گوش نمی  
 میکردند عاقبت چون نیت این نیازمند درگاه  
 اینزادی محض



## LETTER III.

*On the subject of War.*

IT is represented to the most enlightened understanding, and the illustrious and benevolent soul of exalted majesty, the asylum of empire, the seal of magnificence, the shadow of Almighty God, A. B. that in these days it hath repeatedly come to our august hearing, that the country of the confines, which since the days of yore has been a dependency of my protected dominions, has the prospect of being ruined by the hand of the oppression of that asylum of empire ; and that having plundered the substance and effects of the inhabitants of that country ; you have set fire to their habitations. This behaviour seems far from friendship and concord. God knows that till now, as I considered your country as my own, and there was no variance between us, I therefore never formed any design against your kingdom and dominions. You must have heard how many kings, and princes, and lords were in that country, who being within their strong holds, from the excess of their power and wealth, and the multitude of their troops, humbled not the head of pride, and paid no attention to the state of their subjects and vassals ; and stretched out the hand of extention to peoples' substance. Notwithstanding I had directed them by excellent admonition, from their infatuation, they listened not to the language of persuasion. At length although the desire of this petitioner at the seat of God was solely intent



بر فایده احوال خلایق بوده بتاییدات آسمانی  
و افزونی دولت روز افزون هم آنها را زیر کردیم  
هر کس که شوخی نمود جان و مال او را بغارت  
دادیم و بعضی که زنهار خواسته التجا بدرگاه والا  
آوردند از سراسر کناه آنها در گذشتیم و از جان  
و مال و ناموس امان بخشیدیم چنانکه اکثر شاهزادگان  
حلقه بندگی در کوش کرده و غاشیه عبودیت بر  
دوش انداخته در ملک بندهای درگاه درآمدند و  
گمراه خدمت و اطاعت بر میان بسته فرمان بردار  
اند ملکه این آوازه ملک کیری و فتوحات غیبی  
که خدای تعالی به بنده خود کرامت فرموده بسمع  
شریف ایشان نرسیده مناسب آن است که  
رابطه اتحاد قدیم را مرعی داشته و آنچه مال و  
اسباب فردم آن ولایت بغارت رفته و دیس دمانیده  
تلافی و تدارک تعدی گذشته نمایند و آن ولایت را در  
ساعت بدستور حواله ملازمان این جانب سازند که  
سلنه آن دیار بجای و مقام خود آمده آباد  
شوند و در خصوصیت و اتحاد قدیم جانبین  
نقصان راه نیابد و اگر خود خیال نوع دیگر بخاطر  
آورده اند از برای خدا بی سبب خلق الله را  
پریشان نسازند هر جا که مقرر نمایند یکی از بندهای  
درگاه اسمانجا رسانیده بخدمت ایشان  
حاضر شود



intent on the tranquillity of the state of the people, by the help of Heaven, and the abundance of my daily-increasing prosperity, I humbled all of them. Every one that behaved with insolence, his soul and substance I gave up to plunder: and some who having asked protection, took refuge at my imperial palace, I pardoned their offences and preserved their lives, and property, and honor. Accordingly many princes having put into their ears rings of bondage, and having thrown the saddle-cloth of slavery over their shoulders, have entered into the train of the slaves of the court; and having begirt the waist of obsequiousness and submission, are now obedient. Perhaps this account of conquest and amazing victories, which the almighty God has given unto his servant may not have reached your illustrious ear. It is proper that, having paid regard to the ties of our former unanimity, and having caused to be restored whatever of the substance and the effects of the people of that country has been taken away in plunder, you make a return and reparation for the injury that is past; and instantly deliver that country, as formerly, into the possession of our servants: that the inhabitants of that province having returned to the place of their own abode may become populous; and that no diminution may take place in the intimacy and former friendship between us. But if you have formed in your mind an idea of another kind, for God's sake do not distress the people of God without a cause. Wherever you shall appoint one of the servants of our heavenly palace having repaired thither, shall be ready to wait on you.



نظم

اگر صلح جوئی نخواهیم جنگ

اگر جنگ جوئی ندارم درنگ

دم از مهر زن پا بکین ده پیام

حکایت بر این ختم شد و السلام

نامه چهارم

در جواب آن

نامه کرامی آن سلطنت پناه در اسعد زمان رسید

آند از خرابی ولایت سرحد مرقوم بود خود

میدانند که آن ولایت از قدیم الایام در تحت

تصرف برزگان این جانب بود غایت چندگاه از

منافقت بعضی از امرایان از تصرف اولیای دولت

قاہرہ بدر رفتہ چون یکدیگر جدائی نبود ولایت

شمارا از خور میدانستم بدین واسطه مقید نشدیم

که آن ولایت را بندہای درگاہ داخل ممالک

محروس نمایند در این ولا چون فرزند اقبال مند

سعادت یار مرزایادگار بطریق سیر و شکار بہ

آن حدود عبور نموده ملازمان ایشان شرایط

خدمت و اخلاص بجا نیاوردند و اظهار یکانگی

نہ نمودند

فرزند



## POETRY.

“ If you seek Peace, I wish not for War,  
“ And if you want war I do not delay.  
“ Whether you breath Affection, or send an answer  
“ in wrath,  
“ Here my story is ended ; so adieu !

~~~~~  
LETTER IV.

In answer to the last.

THE respectable letter of that support of empire arrived at the most fortunate of times. As that which was written about the devastation of the country of the confines, you know that that country from the days of yore was in the possession of my ancestors : in short at different periods it went out of the hands of the ministers of our victorious empire, by the treachery of some of the Omrahs. As there was no dissention between us I considered your country as my own, and therefore had no intention that the servants of my court should bring that country under my protected dominions. At this juncture my fortunate and happy son Mirzayadgar having passed over into these territories, in the way of diversion and hunting, your servants did not perform the duties of attention and sincerity ; and gave no proof of their attachment.

فرزند مذکور از آنجا که ایام خورد سالی است تاب
 بیاورده آن ولایت را به یکی از بندای درگاه سپرد که بخالصه
 شریفه ضبط نمایند از این رهگذر غباری بر دامن
 محبت آن سلطنت پناه نرسد و آنکه از فتوحات
 تازه و تجمل خود اظهار نموده بودند بر معامله دنیا
 مغرور و معجب نباید بود و بر اینچنین فتوحات
 تفاخر نباید کرد که چون سرداران آن ملک از
 شومی نفاق بغضب الوهیت گرفتار گشته از ملک
 و ولایت خود آواره شده بودند اسیر و دستگیر کردن
 آنها و ملک بی خوانند در تحت تصرف خود
 آوردن چقدر کار بود هنوز شمارا با شیران کارزار و
 هنران خونخوار کار نافتاده است هرگاه که در میدان
 مردان در آیند آن زمان معلوم خواهند کرد که
 آهن بر آهن کوفتن چه رنگ دارد

بیت

اگر پادشاهی بمیدان در آید
 ز ما هر کرا ملک بخشد خدای

خاطر منتظر دیده بر راه است هرگاه که موکب
 اقبال عزیمت این حدود نماید یکی از خدمتکاران
 درگاه عرش اشتباه متوجه باستقبال ایشان گردد
 زیاده چه اظهار نماید

My son above-mentioned, from its being the season of his youth, having no forbearance, delivered over that country to one of the servants of the court, that he might annex it to the royal revenue. From this event let not dust fall upon the mantle of the mind of that support of empire. And as to what you related of your new conquests and importance, you ought not to be proud and elevated with the affairs of the world ; and you ought not to make a boast of such victories : for since the chiefs of that country, from the baseness of their treachery, being caught in the anger of God, were become vagabonds from their own possessions and dominions, what great affair was the seizing and confining of them ; and the subjecting of a country without leaders. As yet you have not had to do with tigers of war and blood-devouring lions. Whenever you come into the field of heroes you will then know what it is to strike steel against steel.

DISTICH.

“ If you be a King come into the field :

“ Let God give the kingdom to either of us.”

My expecting soul is an eye upon the road. Whenever the army of prosperity shall form a design this way, one of the servants of my heavenly court shall be ready to receive you. What can I add more ?

LETTER

نامه پنجم

سپلس و ستایش من دواریرا که از قدرت
 کامل خود یک قطره آب را در رحم نقش بسته
 و در بی بود به بود آورده و مارا پادشاه جهان
 گردانیده پس ضرور است که در اطراف و اکناف
 کیتی خصوصا در ملک بیجاپور و کلکنده و بهاکنکر
 و تاحتر کناره دریا خطبه و سکه و درع شاه جهانی
 جاری نمایند و شمارا که در ملک و دیار خود
 مثل بدهد پادشاه میگویانید انساب آن است که
 جبل الاطاعت در رقبه خود انداخته آینده در شهرهای
 خود خطبه و سکه و درع نام خود موقوف دارید
 و کرنه از چنگل شاه باز تیزپرواز و بمنقار قهر گوشت
 و پوست کشیده بغلیوازان جهان خوان یغما
 خواهید شد بلوش هوش این سخن را خواهید
 شنید تغافل و خواب خرگوش نخواهید کرد که
 عقاب در تجسس است بنا بر آن زبده امرایان
 دفاکیش و خلاص خوانین ادراک اندیش جلیس
 مجلس خاص مکرمت خان را فرستاده شد هر چه
 بهود دانند دران کوشند

LETTER V.

PRAISE and adoration to that sovereign, who, by the power of his perfection, hath given form to a single drop of water in the womb ; and hath brought the uncreated pearl into existence ; and hath made me a king of the universe. It is therefore requisite that in the different regions and quarters of the world, particularly in the countries of Bijapoor, Golconda, and Behakunker, and as far as the sea shore, you make use of the Khutbeh, the coin and Measure of Shahjehan. And for you, who in your own country and territories, like Lapwings, cause yourselves to be called kings, it is proper, that having put around your necks the rope of submission, you prohibit in future, in your own cities, the Khutbeh, Coin, and Measure of your own name. Otherwise having torn your skin and flesh with the talons of the swift royal Falcon, and his cruel beak, you will become a prey to the common Kites. Listen therefore to these words with the ear of understanding, and do not sleep like the Hare whilst the Eagle is in quest of her. On this account there is dispatched Mukermut Khan, the flower of generous Noblemen ; the perfection of intelligent Statesmen ; one who is permitted to sit with me in private. Be diligent in that which you judge expedient.

LETTER

نامه ششم

در جواب

منت ایزد را است که در جهان تکبریی هیچ کس را
نکذاشت بلکه کننده نخوت را با خاک برابر ساخت

بیت

مر اورا رسد کبریا و منی
که ملکش قدیم است و ذاتش غنی

مراسله که دبیران خام از خام طبعی مرسل داشته
بودند ظاهر و باهر کردید این مقالات اظهر من الشمس
است که مهدرا تاج شاهی و افسر پادشاهی از
روز ازل داده اند چه شد که مهتر سلیمان چند
روز بازارا سرفراز فرموده بودند آخر بهمون مقرر شده
شاهان را مردم تاج پیراسته بر سر می نهند و بر
فرق او دیهیم بید قدرت است بازارا چه یارا که
چنک زند و آیین و اساس صواب را منهدم نموده
بدعت نو بنهند و خرکوش هر چند که خواب کند
اما بوقت کار چنان دود که عقب گرفتند را حیران
سازد

بیت

LETTER VI.

In reply.

PRAISE to God, who, in this world, hath passed over the presumption of no person, and hath even levelled the arrogant with the dust.

DISTICH.

“ To him be given adoration and praise,
 “ Whose kingdom is ancient, and whose self is
 “ perfect.”

The letter which your unskilful secretaries dispatched out of their inexperience, was clear and explicit. It s a saying more obvious than the sun, that the Lapwing has possessed a princely crown, and a royal diadem from all eternity. What signified it that prince Soliman for a few days, exalted the Falcon? In the end it was given to the former. Men having prepared a crown, put it on the head of princes : but the diadem on the head of the Lapwing is from the hand of Omnipotence. What power has the Falcon, that, having overturned the rules and principles of reason, he should institute a new invention? And the Hare, although she sleep, yet in time of need she can run in such a manner as to distress her pursuer.

E

DISTICH.

بیت

بخروش خفته مبین ز نهار
 که چندان که خسید دود وقت کار
 عقاب هر چند که در تبحس^س خروش می باشد اما
 از طمع و حرص کوشش در مطرح و دام می
 افتد این سخن از بطون بظهور نیارند بلکه در
 خیال نگذارند آنچه پیش کش از قدیم داده اید ایم
 آن را عذری نیست که الصلح^ه خیر واقع شده

باب دوم در اصدار فرامین

فرمان اول

در تفویض خدمت صوبدار می
 چون آفتاب جهان تاب حکم خاقانی ظل^ل سبحانی
 از افتخار عنایت و مهربانی طلوع نمود که خدمت
 صاحب صوبلی و حکومت ریاست صوبه
 رحیم آباد از ابتدای فصل خریف بر کن السلطنت
 القاهره عضد الدوله الباهره قدوه خوانین
 بلند مکان عمده المملک مبارز الدین خان برادر
 مرحمت فرمودیم

DISTICH.

“ Don’t trust to a Hare asleep : take care ;
 “ For although she sleep, she will run when it is
 “ necessary.”

The Eagle, although he be employed in pursuit of the Hare, yet, from his appetite and greed of flesh, he falls into snares and toils. Do not disclose these sentiments ; do not even allow them to enter into your imagination. The Tribute, which we have hitherto paid, we do not refuse ; we will pay it ; for it is written “ That Peace is best.”

CHAPTER II. Of issuing out FIRMANs.

FIRMAN I.

For conferring the Office of a Subadar.

WHEREAS the world-illuminating sun ; the imperial mandate of the shadow of God, proclaimeth from the horizon of favour and mercy, that we have given the office of Lord of the Soobahship of Reheemabad, from the beginning of the term of harvest, to the pillar of our victorious state ; the support of our prosperous Government ; the first of noblemen in high rank ; the Umditulmoolik Mubazuruddcen Kooli Khan Behader :

و زمام حل و عقد و رتق آن صوبه بدست اختیار
او سپردیم باید که چنانچه از حسن سلوک و
گاردانی و شجاعت و مردانگی او متصور و مظنون
خاطر اقدس است هیچ دقیقه از دقایق آن نامرعی
نمذارد و از احوال سکنه و متوطنان آن دیار
بواجبی خبر دار باشد که از قوی بر ضعیف ستم
و تعدی واقع نشود و محال معاصات را بنوعی
ضبط نماید که شیوه رعیتی را شعار خود ساخته
مالواجبی را از قرار واقع و راستی بویکیل خالصه
شریفه و کماشتهای جاکیرداران جواب گویند هر کس
که در ادای مالواجبی تمردی ورزد او را بنوعی تنبیه
و تادیب نماید که دیگران عبرت گیرند و آنچه
سوانحات روی دهد بدام و متواتر عرضداشت
می نموده باشد و بعضی زمینداران دامن کوه
که هر سال از قسم فیل و اسب کونش و غیره
و نافه مشک و باز و جره پیشکش مقرر می دهند
از آنها گرفته بدرگاه والا ارسال دارد متصدیان
مرهات و کروریان و جاکیرداران و چودریان و
قانونگویان و مقدمان و رعایا آندر عمده الیلب
مذکور را صاحب صوبه و حاکم مستقل دانسته از
سخن و صلاح حسابی او بیرون نروند

and having committed the reins of absolving and binding, of contracting and discharging, in that Subah, to the hands of his discretion, it is requisite that, according as it is conceived and expected by our illustrious soul, from the propriety of his conduct, skill, fortitude, and valor, he deviate not from that in a single jot of the most minute article ; and that he be duly attentive to the affairs of the people, and inhabitants of that province ; so that injury and oppression may not fall from the strong upon the weak : and controul the frauds of disaffection in such a manner, that, having made the business of cultivation his study, he may answer to the managers of the royal revenue, and the agents of the Jageerdars, for the lawful rent ; according to established agreement and equity : and correct and chastise every one who shall make any demur in paying the just rent, in such a manner that others may take warning. And whatever occurrences may happen, let him be constantly representing them. Moreover some of the Zemindars at the foot of the hills, who every year gave an established present of some Elephants, and Tanyan horses, and bags of musk, and Falcons and Tarsels, having taken it from them, send it to our most august Court. With regard to the conduct of the Mutissuddies of state affairs, Krories, Jageerdars, Choudries, Kanoongoes, Mukkuddims, and Peasants ; having considered the said Umditulmoolik, Lord of the Subah, and absolute superior, let them not deviate from his opinion and prudent advice.

And

و متابعت او را کماینبغی بجا آورده شکر و شکایت
 او را در باره خود موثر دانند و هرکس از
 جاکیرداران از سخن و صلاح حسابی او عدول نماید
 آن عمده الملک جاکیر او را تغییر داده بدرگاه
 والا عرضداشت نماید تا بجای او دیگری از حضور
 تعیین شود این باب حسب الحکم عمل نموده
 تخلف نورزند

فرمان دوم

در ماده قضای

چون بر ذمه بهمت همایون لازم است که خلق
 خدا را از طریق ظلمت و مضیق کراهی بر آورده براه
 راست دلالت نمایم و حصول این معنی وقتی
 میسر شود که قاضی دین دار عالی مقدار فقاہت آثار
 در هر شهر و بلاد تعیین فرمایم تا عالمیانرا از
 سرکشتگی و پیدادی و ضلالت بر آورده ابواب خیر
 و صلاح بر روی ایشان کشاید چون این خصال
 پشنیده در ذات شریعت شعار فضیلت و ثار
 غیاث الدین محمد موجود است بنابر آن منصب
 رفیع القدر قضای بلده قابل بدو تفویض فرمودیم
 که

And let them shew him submission, as it behoves them. And let them consider his approbation, and disapprobation in their affairs of consequence. And whoever of the Jageerdars shall deviate from his respectable opinion and advice, let the said Umditulmoolik, having dismissed him, represent it to our august court, that another from the presence may be appointed in his room. Act in this business according to orders, make no resistance.

FIRMAN II.

For the Appointment of a Kazy.

WHEREAS it has become incumbent on the duty of my august inclination, that, having brought the people of God from the obscurity of darkness, and from the narrow path of perdition, I should direct them in the right way; and this wished-for event may take place whenever I shall appoint a Kazy, faithful, able, and learned in the law, in every town and city; that having brought the people back from rebellion, injustice, and error, he may open to them the gates of probity and rectitude: Seeing that these amiable accomplishments exist in the law-clothed, excellence-distinguished person of Ghiasuddeen Mohammed; and we have there conferred on him the respectable office of Kazy of the city of Cabul; that

که بدین امر بواجبی پرداخته در تحقیق قضایای
 شرعی مداند نمایند و هر قضیه و معامله که روی
 دهد بحسب شرع شریف فیصل نماید و آنچه
 لوازم دین داری است دقیقه از دقایق آن
 نامرعی نکذارد و امر شریعت را بنوعی انتظام
 دهد که فردا روز حساب از عهده جواب آن بیرون
 تواند آمد سبیل حکام و عمال و جمهور انام از
 خاص و عام بلده مذکور آند شریعت ماب
 مشارالیه را قاضی باستقلال دانسته وظایف تعظیم
 او را کماینیغی بجا آورند و در جزوی و کلی قضایای
 شرعی و معاملات دینی رجوع بشارت و استصواب
 او نمایند و هر کس را از قبل خود بامر قضای تعین
 نماید نایب مناب و قائم مقام او دانند و
 اطاعت امر و نهی بجا آورند و سخن او را که
 مطابق شرع شریف باشد بدوش هوش استماع
 نموده حسب الحکم اعلی عمل نمایند و تخلف و
 انحراف نورزند

فرمان سیوم

در ماده کوتوالی

چون حقیقت عملداری و شجاعت و گاردانی
 سعادت نصاب محمد باقر بعرض معلی رسید
 بنا بر آن

that having exerted himself properly in this employment, he may not proceed with partiality in the investigation of Lawfuits ; and may settle every dispute and transaction, that may come before him, according to the noble Law: and let him not deviate a jot in the most minute article from what is required of fidelity ; and regulate the business of the Law in such a manner, that, on the Day of Judgment, he may be acquitted according to the terms of responsibility. As to the conduct of the Magistrates and Officers ; and the body of the people, both private and public, of the said city, having considered the said learned Lawyer absolute Judge, let them pay him the tribute of respect that they ought : and in one and all of the suits in law and common transactions, refer to his decision and approbation. And whomsoever he shall detach from before him on the business of Justice, let them acknowledge him his deputy and vicegerent ; and obey his orders and prohibition. And having listened with the ear of understanding to his sentence, which shall be conformable to the noble law, let them execute our imperial commands, and make no resistance or deviation.

FIRMAN III.

For the Appointment of a Kotwal.*

WHEREAS an account of the activity, valor, and ability of the fortunate Mohammed Bakir, has been represented to our highness,

* Concerning the office of Subahdar, Kazy, and Kotwal, see the Dictionary of Mohammedan Law, Bengal Revenue Terms, &c.

بنابر آن از روی مراحم خسروانه او را بنحدمت کوتولی
 بلده دولت آباد تعیین فرمودیم مشارالیه را باید که
 شیوه راستی و دیانت را شعار خود ساخت بلوازم
 و مراسم آن امر بواجبی پرداخت از چوکی و
 بهره خبردار بوده سکند آن دیار را در سواد امن و
 امان نگاه دارد که مرفه الحال بوده بدعای دولت
 ابد پیوند اشتغال می نموده باشند و سعم نماید که
 آثار دزد و دزدافشار و اوچده و کره بر در آنجا
 نماند از زنان پیر محتال و دلال که زنهای مردم را
 بفانه و فسون فریب داده بدراه میسازند پیروی
 نموده دست آنرا از این کار کوتاه گردانند که رخنه
 در ناموس مردم کبار نشود و در ارزانی نرخ غله
 و اجناس دیگر که ممکن است کوشش بلیغ
 نماید که از کرانی غله در مال مردم بقصان راه
 نیابد و آنجا کیفیت آنجا روی دهد واقع یومیه از
 قرار واقع و راستی بدرگاه والا عرضداشت می
 نموده باشد سیل متصدیان مهات و ارباب
 کلان تران و سایر متوطنان و جمهور انام از خاص
 و عام بلده مذکور آند مشارالیه را کوتوال مستقل
 دانسته قضیه و معامله که در آن شهر روی دهد رجوع
 نمایند

we have therefore, out of our royal favor, appointed him to the office of Kotwal to the city of Dowletabad. It is required, that the said person, having made the practice of fidelity and rectitude his distinguishing character ; having observed the duties and forms of that office ; and being alert with guards and sentries, preserve the inhabitants of that city in the bed of safety and security ; so that, being easy in their circumstances, they may be employed in prayers for our eternal prosperity : and that he exert his endeavor, that the vestige of a thief, encourager of thieves, pilferer, or pickpocket, may not remain in that place. Having carried on a prosecution of old bawds and procuresses, who, deluding people's wives with fables and enchantments, lead them astray, let him restrain them from this practice, that there may not be a flaw in the reputation of great men. And let him make a proper exertion in reducing the price of grain and other provisions, as far as it is possible, that people may not suffer in their circumstances from the dearth of grain. And whatever incident shall happen there, let them report the daily occurrences to our august court, according to reality and truth. And with regard to the conduct of the Mutifuddies of public affairs, and the principal officers and other inhabitants, and the body of the people, both public and private, of the said city, having acknowledged the person above mentioned absolute Kotwal, in every dispute and transaction that shall happen in that city, let them make a reference to him ;

و از سخن و صلاح موسی الیه که هراینه موافق
ضابطه پادشاهی و قانون ^{شهنشاهی} بوده باشد بیرون
نیروند و بر این حس است ^{الحکم} اشرف عمل نموده
تخلّف نورزند

فرمان چهارم

در ماده مدومعاش

در این وقت فرمان سعادت نشان فرخنده عنوان
شرف صدور و عز و رود یافت که موازی سه صد
بیکه زمین مرزوع و افتاده بالمناصف از پرکنه الهدادیور
سرکار قنوج در وجه مدومعاش ^{مشینحت} و فضیلت ماب
کمالات آثار و تقوی دثار ^{شیخ} عبدالغفار با فرزندان
از ابتدای فصل خریف مرحمت فرمودیم که حاصلات
آنها فصل بفصل و سال بسال صرف مایحتاج خود
نموده بدعای بقای دولت روزافزون اشتغال و
مواظبت می نموده باشد باید که حکام و عمال آن
پرکنه اراضی مذکور را از محل ^{نیک} پیموده و چک
ست به تصرف موسی الیه واگذارند بعد از تشخیص
چک پیرامون آن نکرند

and deviate not from the sentence and opinion of the
aforesaid person ; which in every respect must be con-
formable to the royal practice and imperial rule. So,
directing their conduct by this royal mandate, let them
make no resistance.

FIRMAN IV.

For a Maintenance.

AT this time the fortunate and auspicious edict has
obtained the honor of proclamation, and the dignity
of publication : viz. that I have granted the extent of
three hundred Begas of land half sowed, half fallow,
out of the pergunneh of Illahidadpoor of the district
of Kinnowj, by way of Maintenance for the reverend
and excellent, the perfect and pure Shaikh Abdulghu-
far, and his posterity, from the season of autumn : that
having applied its revenues to his own use, season af-
ter season, and year after year, he may dedicate his
study and attention to praying for the continuation
of our daily increasing prosperity. It is required that
the superiors and managers of that pergunneh, having
measured and marked out the said land in a good situ-
ation, shall leave it at the disposal of the person above-
mentioned. After the boundaries are ascertained,
let them not incroach upon it.

And

و بعلت مالوجرات و سایر جهات مثل قتل و
 پیشکش و جریانه و ضابطه و کل تکالیف دیوانی
 و مطالبات سلطانی مزاحمت نرسانند و از جمیع
 وجوئات معاف و مرفوع القلم دانسته هر سال
 فرمان و پروانچه مجدد طلب ندارند و حسب
 عمل نموده تخلف نورزند

فرمان پنجم

در ماده جاگیرداری

در این وقت فرمان عالیشان لازم الازعان شرف
 صدور یافت که مبلغ بست و یک لکھ دام
 بموجب مفصل ضمن از پرکنه خضر آباد از تغیر
 نتیجت الامراء العظام مرزا فریدون من ابتدای
 فصل خریف در وجه جاگیر مستحسن الخدمت
 مقرب الحضرت خاقانی نادر خان را مقرر فرمودیم
 می باید که چودهریان و قانونگویان و مقدمان و رعایای پرکنه
 مذکور موسی الیرا جاگیردار آن محال دانسته مال
 واجبی و حقوق دیوانی را از قرار واقع بکماشته خان
 مذکور جواب گفته به هیچ وجه قاصر و منکسر نگردانند

And on account of rent and duties, such as Kunlurra, Paishkush, Measurement Money, and Fees of Entry, and all the extortions of the Diwany, and demands of Government, let them occasion him no trouble. And having considered him as free, and exempted from all kinds of taxation, let them not require every year a fresh Firman or Perwanneh. Having acted according to command, let them make no resistance.

FIRMAN V.

For the Appointment of a Jageer.

AT this time the Mandate of high dignity hath obtained the honor of manifestation, viz. that in consequence of the removal of the flower of great noblemen Mirza Feridoon, I have confirmed, by way of Jageer, from the beginning of the season of autumn, the sum of twenty-one lacks of dams, out of the Pergunneh of Khizrabad, as it is specified on the back of the Firman, to the approved in service, the attendant of our imperial Presence, Nadir Khan. It is required, that the Choudries, Kanongoes, Muckuddims, and Peasantry of the said Pergunneh, having acknowledged the person above named Jageerdar of that place, and having given an account of the just rent, and of the duties of Diwani according to the established agreement, to the agents of the said Khan, shall in no respect occasion any diminution or deduction;

and

و آنچه جاکیردار سابق از فصل مذکور تحصیل
نموده باشد باز گردانیده دهند در این باب قدغن
وانسته حسب احکام اشرف عمل نموده و اگذارند

فرمان ششم
برای راهداری

مُتصدیان و کروریان و جاکیرداران و زمینداران
و چوکیداران و گذربانان راه کابل بعنایت و مراحم
خسروانه امیدوار بوده بدانند که چون سعادت نصاب
مفتخر التجار خواجه یادگار که یکی از معتقدان درگاه
کیتی پناه است بولایت میروند و اسباب سوداگری
از شرکار خالص شریف و پاره از خود همراه دارد
باید که بعادت باج و زکوة مزاحم او نکرده و
هر جا که نزول نماید از چوکی و پهره خبردار بوده از
راه مخاطره و مخوف از حدود خود با سلامت بگذرانند
و اصلاً معطل ندارند اگر عیاذاً باللہ در حدود
کسی امری واقع خواهد شد از عهده جواب آن
بیرون خواهد آمد و هرگاه سعادت نصاب مذکور از
ولایت مراجعت این حدود نماید بهمین حکم
اشرف را منظور داشته بدین مضمون عمل نمایند در
این باب حسب المسطور کاربند شده در عهده
خود شناسند

فرمان

and whatever the former Jageerdar shall have collected from the said crop, having taken it back, let them give it to him : considering this as peremptory, and having acted according to royal command, let them deliver it up.

FIRMAN VI.

For a Passport.

LET the Mutiffuddies, Krories, Jageerdars, Zemin-dars, Chowkidars, and Guzerbauns of the road to Kabul, being hopeful of our royal favor and mercy, know that, as the fortunate, the illustrious of merchants, Khojeh Yadgar, who is one of the trusty of our world-protecting palace, is going abroad ; and has along with him articles of trade belonging to Government, and some of his own, it is required that they give him no trouble on pretence of custom or charity ; and that wherever he may halt, being alert with guards and sentries, they conduct him in safety over places suspected and dangerous, out of their own boundaries, and that they be in no respect negligent. If, which God forbid, an accident happen in the bounds of any one, he shall be tried according to the rules of responsibility. And when that fortunate person shall return homeward from abroad, having paid regard to the same royal edict, let them act to this effect. In this business being attentive to what is directed, let them consider themselves bound.

فرمان هفتم
برای تغییر و تبدل

چون توجه خاطر همایون بر فایده حال و رعایت
احوال بندهای قدیم که عمر عزیز خود را در
خدمت گاری و جان سپاری باخلاص و عقیده تمام بر سر
برده باشند مصروف است بنابر آن قدیم خدمت
زبده دولت خوانان با اخلاص قدوه فدوان با اختصاص
خواجہ ابراهیم که از مدتها باصر رفیع القدر بخشیکری
لشکر فیروزی اثر مخصوص بوده و در هیچ وقت
دامن بخت خود را بغبار تصرف و تقصیر نیالوده
و لوازم آن امر را موافق مرضی خاطر اقدس
همایون بتقدیم رسانیده در این ولا چون ضعف
بشری و ناتوانی بر او استیلا یافته نظر بر قدیم خدمتی
و اخلاص جلی او نموده از روی عاطفت شاهنشاهی
اورا از خدمت معاف داشته مبلغ پنج لک دام
از پرکنه بهرام پور که وطن مالوف او است حسب
الالتماس مومی الیه بطریق انعام عالی الدوام مرحمت
فرمودیم که آن مبلغ را فصل بفصل و سال بسال
خرج مایحتاج خود نموده بدعای دولت ابد پیوند
اشتغال و مواظبت می نموده باشد می باید که حکام
در عمل و جاگیرداران حال و استقبال حسب
الحکمر مقدس عمل نموده

FIRMAN VII.

For a Preferment and Removal.

AS the attention of our august soul is dedicated to the tranquillity of the state, and to the management of the affairs of our old servants who have spent their precious lives, in labor and attachment, with perfect honesty and fidelity : on this account the ancient in service, the cream of our sincere well-wishers, the pattern of our servants, devoted from attachment, Khajeh Ebraheem, who was long ago appointed to the respectable office of Paymaster to our successful army, and has at no time polluted the mantle of his inclination with the dust of embezzlement, or neglect ; and performed the duties of that office, according to the pleasure of our most pure and princely soul ; as the frailty of mortality and infirmity has now overcome him, regarding the length of his service and natural attachment, and out of our royal indulgence excusing him from duty, we have given him by way of perpetual gift the sum of five lacks of dams out of the Perguneh of Beherampoor, his usual abode, in compliance with his own request : that having dedicated that sum, season after season, and year after year, to his own use, he may employ his diligence and attention in praying for our eternal prosperity. It is required that the Officers and Agents and Jageerdars, both now and hereafter, having acted according to our sacred command,

اراضی مبلغ مذکور را از محل نیک پیموده و
چک بست بتصرف مشارالیه و اگذارند و از جمیع
وجوہات و کل تکالیف معاف و مرفوع القلم
شمرده بهیچ وجه مزاحمت بحال کماشته او نرسانند
سبیل چودہریان و قانونگویان و مقدمان و مزارعان
آن محال آند مالواجبی و حقوق دیوانی را بکماشته
آن قدیم الخدمت جواب گویند و چیزی قاصر و
منکسر نکردانند و از فرموده او در نلذزند

فرمان ہشتم

در مقدمہ مستغیث

رکن السلطنت القاہرہ عضد الدولت الباہرہ قدوہ
خوانین بلند مکان عمدہ المملک قاسم خان بعنایت
خسروانہ مخصوص و مباہی بودہ بداند کہ در این ولا خواجہ
محمد حسن سوداگر آمدہ بدرگاہ آسمان جاہ استغاثہ
نمود کہ مبلغ نقد و جنس از مال رافع مومن
بدخشی بپہوجب و خلاف حساب بزور و تعدی
متصرف شدہ باید کہ چون بر مضمون فرمان
قضا جریان اطلاع حاصل نماید اورا نزد خود طلبیدہ
و بحقیقت معاملہ نیک باز رسیدہ انچہ حق ظاہر
شود بحق دار رساند کہ دوبارہ این مقدمہ بعرض
اشرف نرسد

اگر

and having measured and marked out the land for the sum specified in a good place, shall put it into the aforesaid's possession. And having considered him as free and exempted from every taxation and all public burdens, let them in no respect give his agents any trouble. With regard to the Chowdries, Kanoongoes, Muckuddims, and farmers of that place, let them account for the lawful rent and dues of the Diwany to the agent of that old servant; and let them occasion no diminution or deduction; and let them not deviate from his commands.

FIRMAN VIII.

In behalf of a Complainant.

LET the pillar of victorious empire, the support of prevailing prosperity, the pattern of Lords of high station, the Umditulmoolik Kasim Khan, who is distinguished and exalted by royal favor, know that, at this time, Khojeh Mohammed, merchant, having come to our heavenly palace, has presented a complaint that Momim of Badukhsan has, without cause, and contrary to justice, forcibly and violently seized on a sum of money and goods, the property of the complainant. It is required that, when you have understood the contents of the mandate issuing forth like fate, having summoned him before him, and having properly investigated the real state of the case, he shall restore whatever may appear to be due to the owner; so that this matter may not be twice represented to our highness.

اگر این معامله در آنجا متعذر^۵ الفصل باشد طرفین را
 بدرگاه^۶ والا فرستد و حقیقت را از روی فهمیدگی
 عرضداشت نماید که در دار^۷ العدالت العلیه بمقتضای
 شرع شریف حق بحقدار عاید کرد و متعذری نسزا
 باید که باعث عبرت مردم دیگر شود در آیین
 باب قدغن تمام دانسته حسب^۸ الحکم اشرف
 عمل نماید

فرمان نهم برای دیوانگری

چون مدت است که حقیقت جمع و خرج صوبه^۹
 ملتان بعرض مقدس معلی نرسیده یقین که باعث
 آن غیر از تقصیر و بی وقوف و بی دیانتی دیوان
 آنجا امری دیگر نخواهد بود در این ولا زبده^{۱۰} الاماثل
 و الاقران دیانت و کفایت شعار خواجه عبدالستار را
 از ابتدای فصل ربیع خدمت دیوانگری^{۱۱} آن صوبه
 تعیین فرمودیم که ببلوازم و مراسم آن امر بواجبی
 کوشیده از مال و سایر جهات محال^{۱۲} خالص و
 جاکیرداران خبردار بوده جمع آن صوبه را از قرار واقع
 و راستی^{۱۳} مشخص سازد و آنچه حصه^{۱۴} خالص شریف
 بوده باشد واصل خزانه^{۱۵} عامره گرداند

If this matter cannot be settled there, send both parties to Court, and relate the story as you have understood it; that in the court of Justice, the injured may obtain redress, according to the decree of the noble Law; and that the offender may receive punishment: so that it may be a warning to other people. Considering this as peremptory, let him act conformably to our royal command.

FIRMAN IX.

*For the Office of Diwan *.*

AS it is a long time that no account of the collection and disbursements of the Subah of Multan has arrived before our sublime and elevated presence; it is certain that the cause of that can be nothing but negligence, incapacity, and infidelity of the Diwan at that place. At this time I have appointed the cream of his equals and cotemporaries, the faithful and able Khojeh Abdussittar to the Diwani of that Soobah, from the commencement of the season of spring; that having applied himself properly to the duties and forms of that employment, and that being careful of the rent and taxes of the royal lands and of the Jaggers, he may settle the collections of that Soobah according to establishment and equity; and deliver whatever may be the share of government into the Royal Treasury.

* A Diwan is a collector general of a province, &c. See Rousseau's Dictionary of Bengal Revenue Terms, p. 82.

And

حصّه جاگیرداران بکماشته آنها واصل نماید و طومار
 جمع و خرج آن صوبه را با حقیقت دیوانان سابق
 بدرگاه جهان پناه ارسال دارد و برحایا نوعی سلوک
 نماید که مرفه الحال و فارغ البال بوده در زراعت
 و عمارت خود مشغول و خوشوقت باشند و رعایا را
 در گاشتن جنس کامل رغبت دهد که جمع پرکنات
 سال بسال افزون شود سیل متصدیان و کروریال
 و جاگیرداران و قانونگویان آن صوبه آنگاه مومی
 الی را دیوان مستقل دانسته آنچه لازم دیوانداری
 بوده باشد باو رجوع نموده چیزی از نظر قلم او
 پوشیده و پنهان ندارند و از سخن و صلاح او که
 برآیند بصلاح و صواب مقرون باشد بیرون نروند و
 متابعت او را کما ینبغی بجا آرند در این باب حسب
 الحکم عمل نموده تخلف نورزند

And let him deliver the share of the Jageerdars to their agents, and let him transmit to our court, the asylum of the universe, a register of the receipts and disbursements of that Soobah, with an account of the former Diwans; and let him proceed with the peasants in such a manner, that, being easy in circumstances, and free at heart, they may be employed with their improvements and buildings, and be happy; and let him excite in the farmers a desire of cultivating good articles, that the revenues of the Pergunehs may increase yearly. With regard to the conduct of the Mutisuddies, Krories, Jageerdars, and Kanoongoes of that Soobah, having considered the person aforesaid absolute Diwan, whatever belongs to the duty of the office of Diwan, having referred to him, let them keep nothing secret or concealed from him, and let them deviate not from his opinion and advice, which in every respect shall be conformable to propriety and rectitude: and according as it is required let them pay him obedience. Let them act in this agreeable to orders, and make no resistance.

باب سیوم در شرع پروانجات

پروانه اول

برای کرور کری

چودهریان و قانونگویان و مقدمان و رعایای پرکنه
 رحیم آباد را اعلام آنکه چون حسب اکتسم جهان مطاع
 آفتاب شعاع خدمت کرور کری پرکنه مذکور از ابتدای
 فصل خریف بسعادت نساب خواجه محمد معصوم
 مقرر و مفوض گشته باید که مشارالیه را کروری آن
 پرکنه مستقل دانسته مال واجبی و حقوق دیوانی را
 سال بسال از قرار واقع و راستی بمشارالیه جواب
 گفته قاصر و منکر ندرانند و از یسخر استصواب
 او که هراینه موجب دولت خواهی و کفایت مال
 پادشاهی بوده باشد بیرون نروند و متابعت او را
 کماینبغی بجا آورند و از معاملات کلی و جزوی
 پرکنه مذکور از او چیزی پوشیده و پنهان ندارند

CHAPTER III. Of Drawing out PERWANEHS.

PERWANEH I.

For the Office of Krori.

IT is signified to the Chowdries, Kanoongoes, Headmen, and Peasantry of the Pergunneh of Reheemabad, that whereas the business of the office of Krori, of the said Pergunneh, is given and entrusted by the world-subjecting and sun-refulgent command, from the beginning of the season of autumn, to the fortunate Kojeh Masoom, it is required, that, having acknowledged the said person absolute Krori of that Pergunneh and having given an account to the person, of the lawful rent and dues of the Diwani, every year according to engagement and equity, they occasion no diminution or deduction ; and deviate not from his advice, which in every respect shall be conducive to loyalty and to the wealth of the state. Let them not transgress ; and let them obey him as it is required. And of one and all of the transactions of the said Pergunneh, let them not keep any thing secret or concealed from him.

مبیل مومی الیه آنکه شیوه دیانت و راستی را
 شعار خود ساخته و بلوازم آن امر بواجبی پرداخته
 دقیقه از دقایق آن و گاردانی و دولت خواهی نامرعی
 نندارد و بر عایا چنان سلوک پسندیده نماید که مرفه
 الحال بوده در تشریر زراعت و عمارات سرکرم
 باشند که هر سال جمع افزون شود و آنچه به تحصیل
 در آید روز بروز بخزانۀ عامره ارسال میداشت باشد
 درین باب حسب المیسطور عمل نموده آنحراف
 نورزند

پروانه دویم

برای جاکیرداری

چون حسب المحکم جهان مطاع آفتاب شعاع مبلغ
 پنج لکه دایم از پرکنه فرید آباد من ابتدای فصل
 خریف از تغیر امارت و ایالت پناه مظفرخان در
 دبه جاکیر رفعت و فرت دستگاه بهادرخان مقرر
 و مفوض گشته بتاریخ بیست یکم ماه الهی بعرض
 ملکر رسید در این باب فرمان عالی شان شبتی نیز
 درست مینمایند

And let the conduct of the said person be this, Having made the practice of fidelity and truth his distinguishing character, and having performed with propriety, the duties of that employment, let him not transgress the minutest article of these ; either in skill or attachment. And let him follow so pleasing a method with the farmers, that, being easy in their situation, they may be intent on forwarding cultivation, and building ; that the revenue may be increased every year : and whatever shall be collected let it be transmitted daily to the royal treasury. In this matter act conformable to instructions : make no deviation

PERWANEH II.

For holding a Jageer.

WHEREAS according to the world-subjecting sun-resplendent Mandate, the sum of five lacks of dams, in the Pergunneh of Feridabad, in consequence of the removal of the noble and princely Mozuffer Khan, having been bestowed and conferred on the illustrious and honorable Behader Khan, by way of Jageer, from the commencement of the season of autumn ; and a second time represented on the 21st of Jummadiassani, the *Sabti** is now drawing out a Royal commission for this purpose.

* A person whose business is to make out Commissions.

باید که چودهریان و قانونگویان رعایای پرکنه مذکور
مومی الیه را جاکیردار آن محال دانسته مال واجبی
و حقوق دیوانی بکماشته خان مذکور جواب گویند
و یکدام از آن جمده موقوف و معطل ندارند و
انچه جاکیردار سابق از آن فصل تحصیل نموده
باشد بعد از وضع رسوم تحصیلاتی بکماشته جاکیردار
حال بازگردانیده دهند در این باب قدغن دانسته
مسب السطور عمل نمایند

پروانه سیوم

برای فوطداری

سعادت و غرّت نصاب میرابراهیم کروری پرکنه
محمودآباد را اغرّ انهای آند چون خدمت فوطداری
پرکنه مذکور از ابتدای فصل خریف به زبده الاقران
دیانت رای مقرر و مفوض گشته باید که انچه از
مالوجها و سایر جهات آن پرکنه حاصل شود روز بروز
تحویل و تسلیم کماشته او نموده در گوشه‌ری خزانه
باحتیاط تمام نگاهدارد و روز بروز نامچه تحصیل را بدستخط
فوطداری رسانیده ماه بمه بدفترخانه اعلی ارسال میداشت
باشد

it is required, that the Chowdries, Kanoongoes, and Husbandry of the said Pergunneh, having acknowledged the said person Jageerdar of that place, shall give an account of the just rent and dues of the Diwani, to the agent of the said Khan; and shall not withhold or deduct a single dam from that sum. And whatever the former Jageerdar shall have collected, after deducting the dues of collection, let it be returned to the agent of the present Jageerdar. Considering this as peremptory, let them act according to instructions.

PERWANEH III.

For holding the Office of Fotedar.

THE very important information is communicated to the fortunate and honorable Meer Ibraheem, Krori of the Pergunneh of Mohammedabad, that whereas the office of Fotedar of the said Pergunneh has been given and conferred, from the beginning of the season of harvest, upon the cream of cotemporaries Dianit Raui, it is required, that having daily committed and intrusted to his agent, whatever rents and customs of that Pergunneh have been paid, he will keep them with great care in the treasury; and, that having day after day transmitted an account of the collection, with the signature of the Fotedar, he will send them monthly to the royal Register:

and

و يکدام بي تحويل او جاي ديگر نگاه ندارد و خبردار
باشد که گماشته فوطه دار از مال سرکار سودا و معامله
نموده پريشان نسازد که ثاني الحال اگر نزد فوطه دار
ماند او از عهده جواب آن خواهد برآمد اين باب
قدغن دانسته تخلف و انحراف نوزد

پروانه چهارم

براي کارکني

چودهران و قانونديويان و مقدمان پرکنه نورپور بدانند
که چون زبده الاقران مطيع الاسلام خواجه کنکارام را
بخدمت کارکني پرکنه مذکور تعيين نموده شده
بايد که او را کارکن باستقلال آن پرکنه دانسته در
جميع معاملات جزوي و کلي او را واقف ساخته
چيزي از نظر و قلم او پوشيده و پنهان ندارند و
از سخن و صلاح حسابي او بيرون نروند و سبيل
مشارايه آند شيوه ديانت و راستي را شعار خود
ساخته سررشته پرکنه مذکور از قرار واقع نگاهدارد
و بمعامله ديگر بديهر بازرسیده جمع پرکنه را مشخص
سازد

and let him not, without his knowledge have a single dam any where else ; and let him be careful, lest the Gomashteh of the Fotedar, engaging in usury and trade, embezzle the money of Government: that if, in future, any balance remain with the treasurer, he may be accountable for it. Considering this business express, let him make no resistance or evasion.

PERWANEH IV.

For the Office of Karkun.

LET the Chowdries, Kanoongoes, and Mukkudims of the Pergunneh of Noorpoor know, that as the cream of cotemporaries, the steadfast in the faith, Khojeh Gungaram, is appointed to the office of Karkun of the said Pergunneh, it is required, that, having considered him absolute Karkun of the Pergunneh, and having instructed him in every matter, both general and particular, they keep nothing hidden or concealed from his knowledge: and let them not deviate from his respectable opinion and advice. And with regard to the conduct of the said person, having made the practice of fidelity and truth his distinguishing character, let him attend to the management of the said Pergunneh according to establishment; and, having settled the business of each village separately, let him ascertain the whole rent of the Pergunneh ;

و طومار جمع بد سنختر شقدار و چودهریان و قانونگویان
 درست نموده ارسال دارد و نوعی سلوک نماید
 که آثار دولت خواهی و کفایت بظهور رسد و مایانه
 خود را موافق تصدیق حضور از تحویل فوطدار
 مطابق ضابطه و بر بست سرکار متصرف شود و
 روزنامه تحویل را ماه بمه و جمع خرج را درست
 نموده بدفترخانه اعلی ارسال داشته باشد در این
 باب قدغن دانسته حسب المیسطور عمل نماید

پروانه پنجم

بنام جاکیردار در مقدمه استغاثه

گماشته جاکیردار پر کنه کهرام را اعلام آنکه در این
 ولاکنر ساهو آمده استغاثه نموده که مبلغ قرض بموجب
 تمسکات نزد دولت خان افغان طلب دارد او
 در ادای آن اہمال می نماید و تمردی می ورزد
 باید که بر تقدیر واقع آنچه حسابی باشد از او بدانند
 که حق بحقدار عاید گردد و اگر نوع دیگر باشد
 معاخذ را بمقتضای شرع شریف فیصل دهد که
 تعدی بر حال احدی راه نیابد در این باب
 تاکید تمام داند

پروانه

and having made out an account of the amount signed by the Shikdar, Chowdries, and Kanoongoes, let him dispatch it ; and let him observe such a conduct that we may receive proofs of loyalty and wealth ; and let him draw his monthly pay, according to the engagement of the presence, out of the hands of the Fotedar, agreeable to the practice and establishment of government : and having kept a journal of the collection every month, and of the receipts and disbursements, let it be transmitted to the royal register. Considering this as positive, let him act as directed.

PERWANEH V.

To a Jageerdar on the Subject of a Complaint.

IT is signified to the agent of the Jageerdar of the Pergunneh of Goheram, that at this time Gunher Saho (a) has come and complained that he has a demand on Dowlet Khan the Afghan, (for a sum borrowed upon bond,) who is dilatory and obstinate in the payment of it. It is required, that if this be the case, they will cause him to pay whatever is due ; that he who is in the right may receive justice. And if it be otherwise, let him submit the affair to the decision of the noble law ; that violence may not be allowed against any one. Let him consider this as positive.

(a) SAHO in the Hindoo language signifies a Merchant.

PERWANEH

پروانه ششم
در مقدمه استغاثه

سعاوت نصاب خواجہ باقر کوروی پرکنہ سمانہ را بعد
از سلام اغر انہای آنکہ در این ولا شیخ
احمد آمدہ استغاثہ نمود کہ شیخ الہداد دختر
خود را بہ بسر رافع نامزد کردہ رسم کہ در میانہ
آنها باشد بجا آوردہ الحال مینخواہد کہ نسبت دختر
خود بجای دیگر نماید باید کہ بحقیقت این مقدمہ
وارسیدہ بمقتضای شرح شریف فیصل دہد کہ حق بھر کنر
خود قرار گیرد و این معنی دوبارہ مذکور نشود
در این باب تاکید داند

پروانه ہفتم
در مقدمه استغاثه

معصوم شقدار پرکنہ سلیم پور را معلوم باشد کہ
در این ولا شیرخان افغان آمدہ استغاثہ نمود کہ
قاضی الہداد زمین زرعی رافع را کہ در سواد
پرکنہ مذکور واقع است بزور و تعدی متصرف
شدہ او را دخل نمیدہد اگر این معنی وقوعی داشتہ
باشد

PERWANEH VI.

On the Subject of a Complaint.

AFTER salutation, the most important information is given to the fortunate Khojeh Bakir, Krori of the Pergunneh of Simaneh, that at this time Shaikh Ahmed has come and complained that Shaikh Illahidad having betrothed his daughter to the son of the complainant, and having fulfilled the agreement that was between them, now wants to engage his daughter somewhere else. It is required, that having arrived at the truth of this affair, he will settle it by the decision on the noble law; that justice may hit the mark, and that this matter may not be mentioned twice. Let him consider this as positive.

PERWANEH VII.

On the Subject of a Complaint.

BE it known to Masoom, Shikdar of the Pergunneh of Selimpoor, that at this time Sheer Khan the Afghan, has come and presented a complaint, that the Kazi Illahidad, having by force and violence seized on that cultivated land of the complainant which lies within the limits of the said Pergunneh, does not allow him to enter it. If this matter has any reality, having

آن زمین را از تحت تصرف متعدي برآورده حواله
او نماید که حق به مستحق برسد و چنان سازد
که این مقدمه دوباره مذکور نشود در این باب
تاکید نطلبد

پروانه هشتم

برای میرآخوری

سعادت و غرّت نصاب قادرقلی کروری پرکنده
جلال آباد را اغرّ انهای آند چون موازی بست
راس اسپ عراقی پنجاه مری از طوید سرکار
جاصّه شریفه حسب الحکم اشرف اقدس بعده
و اهتمام آن سعادت نصاب مقرر شده باید که
بموجب تصدیق متصدیان اصطبل از دانه و گاه
راتبه اسپان و روزینه اسپسان خبردار بوده
اسپان را در جای که گاه و آب وافر بوده باشد
نگاه دارد و نوعی تاکید نماید که فر به و آسوده شوند
و وقت محمد مجرا شود در این باب تاکید تمام
دانسته بخلف نورزند

having taken the land out of the power and possession of the aggressor, restore it to him; that justice may be done to him who is in the right: and act in such a manner that this matter may not be twice represented. In this affair require no farther injunctions.

PERWANEH VIII.

For the Office of Master of the Horse.

THE very respectable intimation is given to the fortunate and honorable Kadir Kooli, Krori of the Pergunneh of Jillalabad, that as the number of fifty Babylonian fifty-goldmohur-horses, from the stables of Government, are intrusted to the care and attention of that auspicious person, it is required, that the Muttsuddies of the stable, being strictly attentive to the corn and straw allowed the horses, and to the wages of the horsekeepers, shall keep the horses in a place where straw and water abound; and take care that they be fat and at their ease, and be approven of at the time of review. Consider this business as express, and make no objection.

PERWANEH

برای فوجداری
پروانه نهم

زبدۃ الاعیار و الاقران نادر خان را بعد از سلام
اعلام آند عرضداشتی که فرستاده بود رسید آند از
ترددات شایسته خود در تنبیه نمودن مستمردان
آن نواحی نوشت بود باعث مجرای او شد انشاء
اللہ تعالی فراخور خدمت و عقیده نتیجه خواهد
یافت باید که مدام چگونگی حقایق آن حدود
معروض میداشت باشد که پسندیده خواهد بود در این
باب مبالغه رفت

پروانه دهم
در جواب التماس

قدوة الماثل صادق الاخلاص خواجہ یادگار را بعد
از سلام خیر انجام انہای آند عرایض متواتر رسید
و مضامین آن معلوم گردید آند در باب امین
بجہت تشخیص جمع پرکنہ لال پور استدعا نموده
اکرچہ آن خیر اندیش جای اعتماد است و ہرجا
کہ او باشد احتیاج امین دیلر نیست اما حسب
التماس او دیانت آثاری خواجہ احمد را فرستاده شد
باید

PERWANEH IX.

For the Office of Fojedar.

AFTER salutation, it is signified to the cream of nobles and peers Nadir Khan, that the address which was sent arrived. And with regard to what was written of his laudable exertions, chastising the refractory of that district, it is the cause of his being approved of. Please God he will meet with a recompence adequate to his service and fidelity. It is required that he be constantly representing the state of these parts ; because it will be agreeable. On this subject this is sufficient.

PERWANEH X.

In answer to a Petition.

AFTER benevolent salutation, it is signified to the pattern of his Peers, the true in sincerity, Khojeh Yadgar, that his addressees arrived regularly, and the contents were understood. With regard to the application made for an Ameen to ascertain the collection of the Pergunneh of Lalpoor, although that well-wisher be the seat of security, and wherever he is, there be no need of any other Ameen, yet, at his request, the distinguished in fidelity, Khojeh Ahmed, is dispatched.

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باید که باتفاق مشارالیه بحقیقت دیدیه بدیه و ارسیده جمع
 پرکنه از قرار واقع مشخص نموده بمهر امین و
 بدسخط چودهریان و قانونگویان و بمهر خود درست
 ساخته فرستد که پسندیده خواهد شد و در باب
 تحصیل بقایای سابق و حال سعی موفوره بجا
 آورده زررا بمصحوب مردم اعتمادی ارسال دارد که
 خرچی بجهت ضروریات بیوتات و مایانه سپاهیان
 درکار است در این باب قدغن تمام دانسته حسب
 المرسوم عمل نماید

پروانه یازدهم

برای وظیفه

متصدیان مهمات حال و استقبال پرکنه فریدآباد
 بداند که چون بموجب فرمان فرخنده عنوان موازی
 یک صد و پنجاه بیکه زمین سرزوع و افتاده
 بالمناصفه از پرکنه مذکور از ابتدای فصل خریف
 در وجه مدد معاش مشیخت پناه معارف دستگاه
 شیخ عبدالرحیم مقرر است باید که حسب الحکم
 اراضی مذکور را از محل نیک پیموده و چک
 بسته بتصرف مشارالیه واگذارند و حاصلات آن را
 فصل بفصل صرف مایحتاج خود نموده

بدعاکوی

It is required, that having obtained, in concurrence with the said person, an account of each village, and having ascertained the real collection of the Pergunneh, he send it, confirmed by the seal of the Ameen and the signature of the Chowdries and Kanoongoes, and by his own seal, because it will be agreeable. And with regard to raising the balances of the past and present, having made an extraordinary exertion, let the money be dispatched with a trusty person, for cash is wanted for the exigencies of the household, and for the pay of the sepoy. Considering this as positive, let him act as directed.

PERWANEH XI.

For a Maintenance.

LET the Muttifuddies of important affairs for the present and future, of the Pergunneh of Fereedabad know, that whereas, agreeable to our auspicious mandate, the extent of an hundred and fifty Beegahs of land, half-cultivated, half-fallow, is given by way of maintenance out of the said Pergunneh, from the beginning of the autumnal season to the reverend and learned Abdirreheem; it is required, that, agreeable to the order, having measured and marked out the said land in a good spot, they shall put it into the afore-said's possession; that having, every season, appropriated the revenue of it to his own use,

بدعاکوی دولت روز افزون اشتغال مینموده باشد و
 بعلت مالوجرات و اخراجات بوجبر من الوجوه
 مزاحمت بحال او نرسانند و هر سال فرمان و
 پروانچہ مجدد طلب ندارند در این باب قدغن
 تمام دانسته حسب المسطور عمل نمایند

باب چهارم در نوشتن عرایض

عرضداشت اول

فدوی الهیای زمین خدمت و عبودیت بلب ادب
 بوسیده بعرض باریافتگان درگاه شریاجاه می رساند که
 قبل عالم و عالمیان سلامت فرمان عالیشان که
 بنام کمترین غلمان در باب ارسال داشتن
 خزانه و اسباب بعضی کارخانه جات صادر شده بود
 قدم از سر ساخت با استقبال آن شتافت بشرف
 مضمون حکم هایون سرافراز و ممتاز کشت همان
 ساعت سامان بار برداری نموده بتاریخ پنجم ماه
 فروردی مبلغ بست و یک لک روپیہ خزانه و
 اسباب کارخانه جات که طلب شده بود بتفصیل
 یادداشت علیحدہ

تحويل

he may be employed in prayer for our daily-increasing prosperity. And on account of rent and expences, let them by no manner of means give him any trouble. And let them not every year require a renewal of his Firman and Perwaneh.—Let them consider this as positive, and act as directed.

CHAPTER IV. Of writing ADDRESSES.

ARIZDASHT I.

THE slave Illahyar having kissed the ground of submission and subserviency with the lip of respect, in address to the servants of your celestial world-protecting court, sendeth health to the Kibleh of the world and mankind. The illustrious Firman that was issued in the name of the least of your servants on the subject of dispatching treasure, and the materials for some household articles, having proceeded with eagerness, I hastened to meet it ; and became elevated and distinguished by the honor of the contents of your auspicious command. Having instantly prepared carriages, and on the fifth of Firwardi, having delivered to the charge of the agents of the Tohweeldar, the sum of twenty one-lacks of rupees of treasure, and the household articles that were wanted, with a distinct and separate account,

تحويل کماشتهای تحویلداران نموده مصحوب
 خواجه نادر خان ارسال داشته که در راه از چوکی و
 پهره خبردار بوده بدرگاه و الاجاه رساند قبل بندها
 سلامت منصب خواجه مذکور بسیار کم است برای
 ناموس خود زیاده از ضابطه سرکار سواران نگاه
 میدارد بنده دولت خواه و دل سوز درگاه معلی است
 امیدوار است که فراخور عقیده و اخلاص بقنایت
 خسروانه سرفرازی یابد که باعث سربلندی این
 کمترین بندهای با اعتقاد خواهند بود زیاده عرض
 گستاخی است آفتاب جهان تاب دولت بر مفارق
 طامیان تابنده باد

عرضداشت دوم

کمترین بندهای با اعتقاد محمد مراد شرایط سجدهات
 و تسلیمات و بندگی و غلامی بجا آورده بموقف
 عرض ایستاده پای سریر سلیمانی میرساند که
 حقیقت تمرد و فساد و تخیل راجهای بدنهادر
 کوهستان قبل ازین عرضداشت نموده بمسامع
 اجلال رسیده باشد در این ولا بتاریخ هفتم اردی
 بهشت تکیه بدولت ابد پیوند نموده با جمعیت خود
 بر سر آن مقرران تاخت چون نزدیک کوه
 واقع شد

I have dispatched them along with Khojeh Nadir Khan ; that being watchful on the road, with guards and sentries he may carry them to Court. Hail Kibleh of your servants ! The allowance of the said Khojeh is very small. For the sake of his own credit he supports a greater number of horsemen than the establishment of Government ; and he is a servant faithful and attached to your Majesty. I am hopeful that he will be honored by your royal favor in proportion to his fidelity and sincerity, for it will be the means of elevating this most humble of your faithful servants. To urge more would be impertinence. May the world-illuminating-sun of your prosperity continue to shine upon the heads of mankind !

ARIZDASHT II.

THE least of your faithful slaves Mohammed Murad, having performed the duties of humility, resignation, submission, and slavery, represents at the petitioning place, at the foot of your imperial throne, that having some time ago transmitted an account of the insolence, treachery, and rebellion, of the disaffected Rajahs of the hills, it must have reached the ears of your highness. At this time, on the 7th of Ardi-behisht, putting my trust in Heaven, I marched against those rebels with my own people. When we had come near to the hills, I thought it advisable to march the troops in the morning, into the hills, to seize the wives and children of the rebels.

At

دولت در این دید که علی الصّباح لشکریان
 در کوه در آمده زن و بچه آن شور بختان را
 اسیر نمایند وقت صبح در استعداد سوار ی بودند
 که دیوسین راجه آن کوه که سردار آنها بود از
 بد کرداری و ناهمواری خود ندامت و خجالت کشیده
 و زنهار خواسته تبر در گلو انداخته آمده این فدوی را
 دید از آنجا که عنایت شاهنشاهی شامل حال
 کنه کاران و زنهار خوانان است ملاحظه مزاج همایون
 آن قبله دوجہانی نموده از غارت کردن جان و
 مال امان داده و جلاوطن ساخت بتاریخ شانزدہم
 فروردی راجه مذکور را با اسیران و پیشکش نقد و
 جنس و از نفایس کوهستان بتفصیل علیحدہ مصحوب
 برادر محمد قلی روانه درگاه عرش اشتباه نموده
 بنظر اشرف خواهد گذشت بالفعل محال آن
 مردم را بخالصه شریف ضبط نموده بلسان معتبر
 سپرده که رعایا را دلاسا و استمالت نموده آبادان
 سازند پیشتر هر چه حکم شود بر آن عمل نماید زیاده
 عرض حد ادب نیست آفتاب دولت و سلطنت
 بر مفارق عالمیان تابنده باد

عرضداشت

At break of day the men were ready to mount, when Deofin, the Rajah of that hill, which is the head of the whole, being ashamed and penitent for his transgression and offence, and having asked forgiveness, and put the axe around his neck, came forth, and waited on me. Seeing that your Royal favor attends the sinner and the penitent, considering the happy disposition of that Kibleh of both worlds, and having saved him from death and depredation, I have removed him from his habitation. On the 16th of Ferwardi, having dispatched the said Rajah and the prisoners with a present of money and different articles, and of the rarities of the hills, together with a distinct account, along with my brother Mohammed Kooli, to your heavenly palace, he will present them to your royal sight. And having actually annexed the possessions of those people to the royal property, I have delivered them to men of credit, that, giving confidence and security to the inhabitants, they may improve them. Farther, whatever order shall be issued, I shall act accordingly. Be the Sun of prosperity and empire shining on the heads of men !

عرضداشت سیوم

بنده درگاه اصغر جبین، عبودیت و عجز و انکسار، بنحاک
 سجدهات نورانی ساخته بموقف، عرض، حجاب، بارگاه
 فلک اشتباه، سرباجاه، ظل اللہ میرساند که قبله
 عالمیان سلامت بنده، خانه زاد را که بنوازشش
 خسروانه، بخدمت اوجین سرفراز کرده رخصت فرموده
 بودند کوچ بکوچ طی منازل و قطع مراحل نموده
 بتاریخ، هفتم ماه شعبان، العظم داخل قلعه اوجین
 شد انشاء اللہ تعالی بنوعی که آن مرشد حقیقی
 بزبان مبارک نصیحت فرموده در تقدیم بعضی
 مهمات امر نموده اند تا ممکن و مقدور است از
 حکم اقدس تجاوز نخواهد نمود آنچه رو میدهد حقیقت
 روز بروز معروض خواهد داشت واجب بود بعرض
 رسانید آفتاب دولت و عظمت بر مفارق
 عالمیان تابنده باد

عرضداشت چهارم

بنده مرید معتقد شرایط ادب و زمین بوسی و کورنش
 بجا آورده

بموقف

ARIZDASHT III.

THE slave of the court Afghur, having adorned the forehead of slavery, humility, and contrition, with the dust of submission, at the petitioning place of the porters of the heavenly-celestial palace of the shadow of God, sendeth health to the Kibleh of mankind. You dispatched your slave, born in your own house, whom, out of your royal favor, you appointed to the duty of Ojeen. Having posted and travelled stage after stage, I arrived at the Fort Ojeen on the 7th of the great Shaban. By the will of Almighty God having struggled heartily, as far as it was in my ability and power, in the manner which that true monitor, giving his instructions verbally, directed for the execution of several affairs of importance, I will not deviate from your sacred commands. And whatever happens I shall represent it daily. It was proper to make this address. Be the sun of prosperity and greatness shining on the heads of men!

ARIZDASHT IV.

YOUR willing and faithful servant, having performed the duties of respect, humility, and submission,

L 2

represents

بموقف عرض باریافتگان درگاه عرش اشتباه سکندر جاه
 سلیمان سریر فریدون فر داراشکوه جمشید شست
 کینخسرو منزلت خلد الله ملکه میرساند که بورود
 فرمان حالیشان فرخنده عنوان و شرف خلعت شان
 و انعام اسپ عراقی دلیل نشان که بنوازش
 تمام سرفراز فرموده بودند قدم از سر ساخته باستقبال
 آن شتافته و بشرف مضنون همایون عنایت
 مسنون حکم جهان مطاع اطلاع یافته بر فرق سر
 نهاده جبین نیاز بنحاک سجدهات نورانی گردانیده
 خلعت خاصه در بر کرد و دوال لجام اسپ
 خوشنرام در گلو انداخته لوازم تسلیات را بتقدیم
 رسانید سر تفاخر و مباهات این مرید باخلاص از
 فلک الافلاک در گذشت سپاس آن عطیه عظمی بکدام
 زبان بیان توان کرد آنکه حکم مقدس صادر
 شده بود که محمد قلی بدبخت تربیت و رعایت
 کرده عنایت های خاص النخاص بود قدر دولت را
 ندانسته سر از قبله اقبال تافته بشحر یک بعضی
 نادولت خوانان در ولایت غزنین شورش بهم
 رسانیده خود را به باغی کری قرار داده
 اگر چه

represents at the petitioning place of the servant of your heavenly palace, the seat of Alexander, the throne of Soliman, the pomp of Feridoon, the splendor of Darius, the retinue of Jumsheed, and the grandeur of King Khosro, (may Heaven establish your kingdom for ever,) that upon the arrival of your illustrious and propitious Firman, with the honor of a princely dress, and the present of a Babylonian horse marked like Duldul, with which, out of your kindness, you distinguished me, having anticipated and hastened to meet it, and having understood the fortunate and favorable contents of your world-subjecting command; having put it on my head, and having adorned the forehead of supplication with the dust of submission, I invested myself with your elegant dress; and having put round my neck the reins of the bridle of a fine-paced horse; having performed the ceremonies of dependancy, and the proud and elevated head of this sincere well-wisher being raised above the clouds, in what words can I express the acknowledgment of this vast bounty! With regard to the sacred orders that were issued, that the ungrateful Mohammed Kooli, a person nourished and protected by your peculiar favor, not being sensible of his good fortune, having turned away his head from the Kibleh of prosperity; and upon an insurrection of some disaffected people having raised disturbances in the country of Ghuzni, and confirmed a rebellion;

although

اگرچه افواج قاهره بر سر او تعیین شده که عنقریب
 او را منہزم گردانیده یا دستگیر نموده به سریر خلافت مصیر
 آورند لیکن چون عیال و اطفال و سایر اسباب و
 اسب و شتر او در خطہ کابل است بدانجا رفته
 فرزندان او را در ساعت دستگیر نموده بہمراہ کس
 معتبر روانہ درگاہ والا سازد و انچہ مال و اسباب
 او در آنجا بودہ باشد در قید قلم آورده بخالصہ
 شریفہ ضبط کردہ عرضداشت نماید قبلہ عالمیان
 سلامت حسب حکم اشرف در ساعت کہ بمضمون
 حکم اقدس اطلاع یافتہ بطریق الغار روانہ کابل
 کردید فرزندان و متعلقان او در عین استعداد
 ہر آمدن بودند کہ بندہ رسیدہ فرزندان آن روسیاه را
 مقید ساختہ با زر نقد کہ از خانہ او برآمدہ مصحوب
 خواجہ احمد کہ برادر حقیقی این فدوی است با
 جمعیت پانزدہ نفر سوار روانہ درگاہ معلی نمودہ امیدوار
 است کہ بسلامت برسد باقی شتران و اسبان
 او طومار نمودہ متعاقب روانہ درگاہ کیشی پناہ مینماید
 واجب بود بعرض رسانید آفتاب جہان تاب دولت
 و اقبال تابندہ باد

عرضداشت پنجم

مرید با اخلاص مظفر زمین خدمت بلب ادب
 و انکار ہوسیدہ

ہموقفہ

although a strong detachment has been sent against him, who having immediately defeated him or taken him prisoner may bring him to our imperial throne like that of Egypt, yet as his family and children and other property, with his horses and camels, are in a place in Kabul, having gone thither, and having instantly seized on his children, dispatch them immediately under the care of a trusty person, to our royal court. And whatever of his substance and effects shall be there, having taken an account of them and confiscated them, inform me of it. Kibleh of the world, hail ! Agreeable to your royal order, the instant that I received information of the contents of your sacred command, I set out for Kabul equipped for plundering. The children and dependants were in readiness to depart when your servant arrived. Having seized the offender's children, and dispatched them to Court, with the ready money that was found in his house, along with Khojeh Ahmed, this devoted's real brother, and fifteen horsemen, I hope they will arrive in safety. Besides, having taken an account of his camels and horses, I shall dispatch them after to your court, the asylum of the world. Being proper, I have represented it. Be the world-enlightening-sun of prosperity and riches blazing !

ARIZDASHT V.

YOUR sincere well-wisher Mozuffer, having kissed the ground of subserviency with the lip of respect and contrition,

represents

بموقف عرض بندگان حضرت قبله حقیقی و کعبه
تحقیقی میرساند که فرمان عالیشان که در باب تنبیه
و تادیب مواسات نواحی احمد آباد و دمانیدن زر
جاگیرداران از محال متمرّدان بنام کمترین مریدان
صادر شده بود بحکم جهان مطاع سرفرازی بخشید با
جمعیت خود و بعضی منصیداران کمکی که همراه
بنده تعینات این صوب اند کوچ کرده در موضع
معظم پور که هفت کروه از احمد آباد است دیره
نموده روز دیگر تکیه بر دولت لایزال شاهنشاهی
کرده بر سر دیه های مواسات که کماشتهای جاگیرداران
نوشت داده اند که سه سال است که این
مردم مال واجب نمیدهند و بتمرد نگاه میدارند تاخت
نمود چون متمرّدان خبر آمدن بنده شنیدند بهمکنی
جمع شده در جنگل در آمدند و سر راه لشکر
گرفتند چون این خبر به بنده رسید بصلاح
دولت خوانان جهت قطع جنگل تبرداران از اطراف
طلبیده به بریدن جنگل مقید شد اگرچه آن مقهوران
کوتاندیش در میان جنگل در آمده از تفنگ اندازی
و تیربازی تقصیر نکردند اما چون غازیان لشکر از
هر چهار طرف محاصره کردند کنواران عاجز شده از
جنگل برآمدند و جنگ عظیم واقع شد از مردم
سادات و مغل و راجپوت تابینان بنده

represents at the petitioning place of the servants of the majesty of the true Kibleh and real Kaabeh, that your illustrious mandate, which was issued in the name of the least of your well-wishers with regard to the correction and chastisement of the clans of the district of Ahmedabad and causing the money of the Jageerdars to be given out of the lands of the rebels, honored me with its world-subjecting commands. Having marched with my own people, and some auxiliary officers who were detached thither with your servant; and having encamped in the village of Maa-zimpoor, which is seven krohs from Ahmedabad; and next day putting confidence in the unfailing prosperity of majesty, I made an attack on these villages of the clans, which, by the accounts of the Jageer-dar's agents, had not paid their rent for three years; and were become rebellious. When the rebels heard of your servant's arrival, being collected, they instantly retired to the jungle; and posted themselves in the road of the army. When this news reached your servant, by the advice of your friend, having sent for hatchet-men from all quarters to cut down the jungle, we began to cut it down. Although these short-sighted outcasts, having got into the jungle, were not idle with their fire-arms and arrows, yet when the heroes of the army had surrounded them on all sides, the villagers, being desperate, came out of the jungle, and an obstinate engagement ensued with the Seyids, Moguls, and Rajpoots belonging to your servant.

M

And

و از سواران بعضی منصبداران یک صد و پنجاه
 کس بموجبی که اسام باسم از یادداشت علیحدہ
 بعرض اشرف خواهد رسید بدرجہ شہادت رسیدند
 و از کنوران بی تدبیر نزدیک ہزار کس علف
 تیغ و تیر کشتہ بجهنم رفتند و دیگر مقہوران را تاب
 جنگ نماند چون شب شد آن جماعہ بی مایہ کوتہ اندیش
 مثل گلہ کوسفتند و میش بہر جانب رمیدند علی
 الصباح بندہای درگاہ بر سر دیہہای آن متمردان
 سواری نمودند آن جماعہ باہم اتفاق کردہ در موضع
 سلیم پور کہ دیہہ کلان است قلعہ دارد و در میان
 جنگل واقع است با عیال و اطفال خود یک جا
 شدہ بودند لشکریان از ہر چہار طرف قتل کردند
 اگرچہ آن مردم کشتش و کوشش بمردہ نہایت
 نمودند عاقبت سواران پیادہ شدہ در دیہہ آن در آمدہ
 کس بسیار را کشتند و دیہہ را آتش دادند بعد
 از آن زن و بچہ آنہا را اسیر و دستگیر نمودہ
 مال و مویشی ضبط در آورده حوالہ کماشتہای
 جاکیرداران ساختہ و سرداران آن دیہہ را نیز بانہا
 سپردہ کہ محصول سال خود را خاطر نشان نمایند
 قبلہ عالم سلامت شیوہ تمردی این مردم در این
 ملک اظہر من الشمس است الحال بہ نیروی
 قبالی شاہنشاهی چنان تنبیہ و تادیب یافتہ اند
 کہ تمام مردم این نواحی

And of the horsemen belonging to some of the officers, an hundred and fifty, according to a particular list of their names, which will be presented to your highness, obtained the honor of martyrdom, and of the inconsiderate villagers, near a thousand having become the food of sword and arrow, went to hell. The rest of the out-casts could not sustain the fight. When night came on, that destitute short-sighted band, like a flock of sheep or goats, fled panick-struck every where. In the morning the servants of government rode towards the villages of the rebels. That body having united, were collected together, with their families and children, in one place, in the village of Selimpoor, which is a large village with a fort in the middle of the jungle ; and destroyed the men from all quarters. But although these people struggled and fought strenuously, at length the cavalry having dismounted and entered the village, killed a great number, and set the village on fire. After that, having seized and confined their women and children, and taken possession of their substance and effects, I delivered them to the agents of the Jageerdars ; to whom also I have committed the charge of the chiefs of that village, that they may satisfy themselves for their three years rent. The rebellious practice of the people of this country is clearer than the sun. At present, by the power of royal prosperity, they have received such correction and chastisement, that all the inhabitants in this district, having taken warning, and having applied themselves to the business of cultivation, pay their rents willingly to the Jageerdars.

عبرت گزین شده شیوه رعیتی گرفته بی طلب مال
 واجبی بجا گیرداران میدهند چنانچه حقیقت تهمرد و
 فساد این مردم و تردد بنده درگاه از مردم بیغرض
 بعرض خواهد رسید آفتاب دولت و اقبال بر
 مفارق عالم و عالمیان تابنده باد

عرضداشت ششم

بنده فدوی سکنر شرایط سجدهات و تسلیحات
 غلامی بجا آورده بموقف عرض باریافتگان درگاه
 عرش اشتباه میرساند که قبل دین و دنیا سلامت
 فرمان حالیشان که بنام کمترین بنده در باب
 اهتمام قلعه راجور صادر شده بود بشرف مضنون
 آن منفر و سرفراز کردید و همان ساعت مردم را
 بجهت آوردن معماران و مصالح از سنگ و
 چونه و غیره بجا تعیین نموده انشاء الله تعالی تا
 ممکن است در سرانجام عمارت قلعه مذکور تقصیر
 نخواهد کرد چون در این نواحی سنکترانشان خوب
 چابکدست پیدا نمیشوند امیدوار است که خدم
 مقدس بدیوانیان عظیم شرف صدور یابد که
 چند نفر سنک تراش خوب چابکدست از حضور
 لامع النور تعیین فرمایند که کار معطل نملزد واجب
 بود بعرض رسانید آفتاب دولت و اقبال
 تابنده باد

عرضداشت

Accordingly an account of the insolence and villainy of these people, and the activity of this slave of the court, will be represented by people that are disinterested. Be the sun of prosperity and fortune shining upon the creation !

ARIZDASHT VI.

YOUR devoted slave Sikunder, having performed the ceremonies of the prostration and the dependancy of slavery, sendeth health to the Kibleh of this world and the next, at the petitioning place of the servants of your heavenly palace. I became dignified and elevated with the honor of the auspicious contents of the illustrious mandate that was issued in the name of this meanest of your slaves, on the subject of repairing the fort of Rajore ; and having instantly dispatched a person to different places to bring masons and materials of stone and lime, &c. please God, as far as possible, I shall be guilty of no neglect in compleating the buildings of the said fort. As expert stone-cutters are not to be had in this district, I am hopeful that your sacred orders will be issued to your royal Diwans, that they may detach some good expert stone-cutters from the presence ; that the work may not be stopped. It was necessary, and I have represented it. Be the sun of prosperity and fortune blazing !

ARIZDASHT

عرضداشت هفتم

کمترین بنده های درگاه بموقف عرض ایستاده های
سریر خلافت مصیر میرساند که حکم جهان مطاع آفتاب
شعاع بنام این بنده فدوی صادر شده بود که
پانصد سوار از برادران خود بجهت مهم قندار
همراه فیروزخان تعیین سازد که در آن مهم
رفاقت او نمایند قبله عالم سلامت حسب الحکم
اشرف موازی پانصد سوار از برادران خود
جوانان مردانه جدا نموده با اسب و یراق تازه
همراه خان مذکور داده که تا ممکن باشد در خدمت
و جان سپاری تقصیر نکنند و دو پرکنه از صوبه
ملتان که در جاکیر بنده مقرر است در وجه ماهیان
آن جماع تنخواه نموده که از آن جا چیزی باز
میرسیده باشد که بخاطر جمع در خدمت مرجوع
سرگرم بوده باشند واجب بود بعرض رسانید ظلال
دولت و اقبال لایزال باد

عرضداشت هشتم

کمترین فدویان جان سپار زمین خدمت بلب
ادب بوسیده ذره وار بموقف عرض ایستاده های
سریر سلطنت مصیر میرساند که از فضل الهی و
اقبال حضرت اعلی خاقانی همه جا خیر است

ARIZDASHT VII.

THE least of the slaves of the court represents at the petitioning place of those who stand at the foot of your imperial throne, that the world-subjecting, and sun-resplendent command issued forth in the name of this devoted servant, to detach five hundred horsemen from amongst my own people for the business of Kandahar with Bakir Khan; that they may attend him in it. Kibleh of the world, hail! Having, agreeable to your royal orders, picked out from amongst our brethren the number of five hundred horsemen, manly fellows, I have sent them with horses and fresh accoutrements along with the said Khan; that as far as possible they may not be deficient in duty and attachment. And for the support and pay of that body I have consigned two Pergunnehs in the soobah of Multan, belonging to your slave's Jageer; that they may always be receiving something from it; so that being satisfied, they may be attentive to the appointed service. It was necessary to represent. Be the shade of prosperity and fortune eternal!

ARIZDASHT VIII.

THE least of your slaves, having kissed the devoted ground of subserviency with the lip of submission, humbly represents at the petitioning place of those that stand at the foot of your imperial throne, that, by the favor of God, and by the prosperity of exalted and royal majesty, all is well:

and

و هیچ گونه واقعه که موجب کدورت سنده این
 دیار باشد نیست و جمیع رعایا و مساکین بدطایا
 دوام دولت ابدقرین مشغول اند امیدوار است
 که من بعد بهمین منوال بگذرد قبله جهان و
 جهانیان سلامت بفضل الهی و اقبال جهان کشای
 شاهنشاهی نوعی اهتمام منع زکواة نموده که از پرکنه
 وزیرپور تا جالور بالکل برطرف شد و الحال دو
 نفر سوار و یکر تعین نموده که در نواحی جاکیر
 رانای حکمت سنک و پرکنه ناندل و غیره جاکیر راجه
 رای سنده و محال سرکار نیشپور خبردار باشند
 انشاء الله تعالی در لوازم تاکیدات خود را معاف
 نداشته و نخواهد داشت و احدی را قدرت نیست
 که مرتکب این امر ممنوع درگاه آسمان جاه بشود

عرضداشت نهم

خیرخواه حقیقی محمد مقیم بعرض ملازمان نواب
 مستطاب معلی القاب اقبال و اجلال پناه قبله گاهی
 میرساند که خبر بهجت اثر تشریف آوردن نواب
 خداوندی در این صوبه چندان خوشحالی و فارغبالی
 روی داد که بشرح راست نیاید شوق شرف
 پابوس از حد متجاوز است

بهر حال

and nothing has happened to disturb the quiet of the inhabitants of this province ; and all the farmers and inhabitants are employed in praying for your eternal prosperity. I am hopeful that it will continue in the same way. Hail, Kibleh of the creation ! By the favour of God, and your world-subduing prosperity, I have taken so much care to prevent taxation, that from the Pergunneh of Wuzeerpoor to Jalore, it is effectually stopped. And just now I have sent two more troopers, who may be vigilant in the territories of the Jageer of Rana Jagut Sing ; and the Pergunneh of Nandul, &c. the Jageer of Rajeh Rau Sing and the lands of the district of Neetthore. By the will of God, I have not, nor shall I excuse myself from the duties of diligence ; and no one has power to do that which is prohibited your divine authority.

ARIZDASHT IX.

YOUR sincere well-wisher Mohammed Mukeem represents before the servants of the benevolent Nabob, the seat of prosperity and splendor, the place of my *Kibleh*, that upon having the joyful tidings of the princely Nabob's coming here so great joy and gladness arose, that it cannot be properly described. The desire of the honor of kissing your feet exceeds all bounds.

N

Wherever

بهر جا که امر عالی شود از سر قدم ساخته بملازمت شتابد
و بادرال حضور فایض النور سعادت اندوز گردد
منتظر حکم است زیاده چه عرض نماید ظل دولت
بر مفارق خیر خواهان مهرد باد

عرضداشت دهم

بنده کمترین انبخش شرایط بندگی و عبودیت
بجا آورده بموقف عرض نواب مستطاب فلک جناب
کردون وقار خورشید اشتهار خداوندی قبله گاهی میرساند
که بورود پروانه عظامی که بنام کمترین غلامان
عزّ اصدار یافته بود سرفرازی و بنده نوازی حاصل
گردید آنکه در باب فرستادن خزانه پرکنات امر
شده بود ^۳ روز است که زری که تحصیل شده
بود بمصحوب اخوت پناه قاسم خان ارسال داشته
امید که بسلامت برسد و بوکلای حضور امر شود که
زر را تحویل خزانهچی رکاب نموده اخوی مذکور را
رخصت نمایند که اکثر مهمات این جا وابسته بوجود
او است بنده تا ممکن است در اتمام تحصیل
تقصیر نمیکند انشاء الله تعالی در نزدیکی پرکنات
پی باقی نموده ارسال خواهد داشت زیاده عرض
حد ادب ندید دولت و بهجت روزافزون باد
عرضداشت

Wherever your Highness shall command, being eager, and having hastened to your service, let me be favored with intelligence of your resplendent, and fortunate Majesty. I wait for commands. Farther what can I represent? May the shadow of your prosperity be spread over the heads of your well-wishers!

ARIZDASHT X.

YOUR meanest slave Illahbuksh having performed the ceremonies of slavery and sincerity, represents at the station of the slaves of the benevolent, high, dignified, and illustrious Nabob, my Lord, and the place of my Kibleh, that on the arrival of your illustrious Perwaneh, which was issued in the name of your meanest slave, there accrued from it elevation and honor. With regard to what was commanded about sending the money of the Pergunnehs three days ago, the money that was collected being dispatched along with the asylum of brotherhood Kasim Khan, I hope it will arrive in safety. And let the agents of government be directed, after the money is delivered to the attending treasurer, to give the said brother his leave; for many matters of importance here depend on his presence. Your slave is as little as possible negligent in completing the collections; please God, having in a short time raised the balances in the Pergunneh he will dispatch them. To add more, would exceed the limits of respect. May prosperity and joy increase daily!

عرضداشت یازدهم
 بنده واکوي خیراندیش عبدالقادر بنزوه عرض
 ذوالاحترام عتبه عالی میرساند که شبت و روز و فور
 دولت روز افزون و ظهور فتوحات کوناگون از
 درگاه قادر بیچون مسست مینماید که چون منبعث
 بخلوص عقیده و اخلاص است مترصد و امیدوار
 می باشد که بشرف اجابت مقرون گردد از آنجا که
 غرض اظهار بندگی و اخلاص بود بنزاید مصدع
 بگردید دولت و اقبال دو تزیید باد

عرضداشت دوازدهم
 کمترین خیراندیشان علول بعد از تقدیم مراسم
 عبودیت و بندگی بعرض نواب مستطاب والاحباب
 قبله گاهی مد ظله الله تعالی میرساند که حقیقت
 تنبیه نمودن متمردان این نواحی و بدست آوردن
 بندی و مویشی آنها قبل از این مفصل معروض داشته
 بود بسمع عالی رسیده باشد انحال عزیمت
 استیصال متمردان آن روی آب درپیش دارد
 که آن مردم شر بفساد برداشته اند صاحب سلامت
 جماعه سواران و برقندازان چند توپ که بهمراه
 بنده تعیین شده بود تا حال نرسیده امیدوار است
 که یلپی از بنده های حضور را امر فرمایند

ARIZDASHT XI.

YOUR zealous and affectionate slave Abdulkadir, represents at the place of addressing the respectable personage of the exalted court, that night and day he petitions from Heaven abundance of daily-increasing prosperity and a succession of various conquests. Since this proceeds from the purity of attachment and sincerity, he is desirous and hopeful, that it may have the honor of being acceptable. As my intention was to express submission and sincerity, I have not been troublesome with prolixity. May your prosperity and happiness increase.

ARIZDASHT XII.

THE least of your well-wishers Alawil, after performing the devoirs of subserviency, and the duties of submission, presents in address to the benevolent and illustrious Nabob, the place of my Kibleh, whose power may God increase, that an account of my chastising the refractory in this district, and seizing their slaves and effects was particularly represented some time ago; and will have reached your august hearing. At present I have in view the extermination of the rebels on the other side of the water; for those people have risen up in treason. My Lord, hail! The body of horse and marksmen, with some guns which were detached for your servant, have not yet arrived. I am hopeful that you will give orders to one of your servants,

that

که سربراه نموده نزد کمترین رساند و باروت و سرب
عنایت شود که باستعداد تمام بر سر آن مردم
تاخت نماید واجب بود بعرض رسانید ایام عمر
و دولت در تزیید باد

عرضداشت سیزدهم

کمترین بندهای عقیدت شعار عبدالستار بعد از ادای
وظایف بندگی و لوازم نیاز بذروه عرض بندگان
نواب فلک جناب قبله گاهی استظهاری میرساند
که نواب سلامت بضمیر منیر واضح است که
نسبت بندگی و اعتقاد فقیر بآن سلسله عالی
از کجا است و نواب غفران پناه بر پدر بنده
چقدر مهربانی داشتند بنده بخانه زادگی ایشان تقاضا
مینماید از اخلاص و عقیده فقیر بملازمت نواب
و عنایت و مهربانی نواب قدردان چه التماس
دارد که زیاده از اندازه تحریر است لاجرم تکیه بر
نسبت بندگی خود و التفات آن صاحب نموده
بنده زادگاه را در خدمت عالی فرستاده چون جوانان
کارطلب و قابل خدمت اند امید دارد که در سلسله
بندها منسلک فرموده در تربیت آنها توجه عالی
مبذول دارند که باعث سرفرازی این خا به زاد خواهد
شد زیاده چه عرض نماید ظل دولت محمود باد
عرضداشت

that having got them ready, he may dispatch them to me. And let me be favored with powder and shot, that I may attack those people well provided. May the days of your life and your prosperity increase.

ARIZDASHT XIII.

YOUR faithful servant Abdussitar, after paying the tribute of subserviency and the duties of supplication, represents at the place of addressing the slaves of the exalted Nabob, the seat of my Kibleh, and my support. Nabob, hail ! It is known to your enlightened soul whence the submission and attachment of this beggar to that noble race takes its rise. And what regard the deceased Nabob had for the father of this slave, who boasts of being born in your family. How can I describe the sincerity and attachment which I have for the Nabob ; and the kindness of the just Nabob towards me, since it exceeds the bounds of description ? Therefore having put my trust in my own subserviency, and your kindness, I have sent my own children into the service of your Highness ; for they are young men desirous of employment, and capable of service. I am hopeful, that having engaged them, you will bestow your august attention in patronizing them ; for it will be a source of honor to this child of your family. Farther what can I add ? Be the shadow of prosperity extended !

ARIZDASHT

عرضداشت چهاردهم

بنده حقیقی احمد صدیقی بموقف عرض نواب
مستطاب معالی القاب استظہاری قبلہ گاہی میرساند
کہ بوصول پروانہ عظام کہ بنام کمترین صادر
شدہ بود مفتخر و سرفراز گردید آندہ در باب
خدمت و رعایت سیادت پناہ صفوت و نجابت دستگاہ
میردرویش علی امر شدہ بود حسب حکم عالی
انچہ مطلب و مقصد میر مشارالیه بود در سرانجام
آن بجان کوشیدہ خدمتی کہ از دست بندہ
برآمدہ خود را معاف داشت چنانچہ میر مذکور
زبانی بحضور فایض النور اظہار خواہد نمود امیدوار
است کہ ہمین دستور کار و خدمتی کہ در این
حدود بودہ باشد بشرف ایمای آن بندہ خود را
سرفراز فرمایند کہ سعادت دارین خود دانستہ در
تقدیم آن شرایط اعتقاد بظہور رساند زیادہ چہ
عرض نماید ظلمکم ممدود باد

عرضداشت پانزدہم

کمترین خیرخوانان بازید بعد از عرض عبودیت
و نیازمندی کہ شیوہ بندہای عقیدت شعار است
بعرض نواب مستطاب سپہرگاہ خداوندی مد
ظلہ العالی میرساند

کہ

ARIZDASHT XIV.

YOUR real slave Ahmed the *Sadeeki* represents at the place of addressing the benevolent and elevated Nabob, my support and my Kibleh, that upon receiving the honorable Perwaneh that was issued in my name I became honored and elevated. And with regard to, what was written on the subject of serving and attending to the noble, upright, and generous Meer, Dervaisli Ali, agreeable to your high command, I have laboured from my soul to satisfy the desire and inclination of the said Meer. I held not myself excused from any service that lay within my power; according as the said Meer will report verbally in your illustrious presence. I am hopeful, that, likewise, whatever business, or service, you may have in these parts, you will elevate me with the honor of your commands; that considering it as my present and future happiness, I may perform the duties of attachment in executing it. What should I add more? May your shadow be extended!

ARIZDASHT XV.

I *Bazeed*, the least of your well-wishers, after expressing my dependance and submission, which is the practice of faithful servants, represents to the good and exalted Nabob, my Lord, whose illustrious shadow be extended,

O

that

که پروانه واجب التعظیم بنام این بنده شرف
 ورود یافته بود مضمون آن مفتخر گردید آنکه در
 باب معروض داشتن حقیقت جنگ و عناد
 مردم، خواجه علی و مولانا محمد مراد ایما رفته بود
 حسب فرموده صاحب مردم قرب جوار را طلبیده
 باعث نزاع آن هر دو عزیز از روی راستی استفسار
 نموده در این باب محضر بمهر قاضی و امالی
 و موالی این نواحی درست نموده بحضور فرستاده
 شد بنظر عالی خواهند در آمد زیاده چه عرض نماید
 ظل شفقت ممدود باد

عرضداشت شایسته

بنده عبدالرحمن لوازم عبودیت و تسلیات بجا آورده
 بموقف عرض ثواب مستطاب کیوان وقار خداوندی
 قبله گاهی میرساند که معامله این نواحی بیهمن توجه
 و اقبال آن قبله چنانکه باید و شاید صورت
 انصرام گرفت آینده در این جا کاری و خدماتی که
 لایق این بنده باشد بلاموقف فرمایند و اشتیاق
 شرف ملازمت که خلاصه مطالب سرمدی و
 سرمایه سعادت ابدی است دامن گیر شده
 بنا بر آن

that I was honored with the contents of the respectable Perwaneh which came addressed to your slave. With regard to what was directed about representing the hostility and obstinacy of Khojeh Ali, and my Lord, Mohammed Murad ! having, agreeable to orders, assembled the people of the neighbourhood, and having inquired into the cause of the contention of these two respected persons, and having confirmed the decision upon this affair by the seal of the Kazi, and the chief and respectable people of this district, and having sent it into your presence, it will come into your august sight. Farther what should I say ? Be the shadow of clemency extended !

ARIZDASHT XVI.

I *Abdurrehman*, your slave, having performed the duties of slavery and dependancy, represent at the place of addressing the benevolent, illustrious, and princely Nabob, the place of my Kibleh, that the business of this district under the auspices of the countenance and prosperity of that Kibleh, is compleated in a proper and becoming manner. In future whatever business or employment you may have here, to which I am equal, command me without hesitation. My zeal for the honor of your service, which is the object of my constant attention, and the fund of perpetual happiness, is rooted in my bosom.

بنابر آن معروض میدارد که حکم شود که بنخدمت
شریف رسیده بعضی حقایق را بسمع عالی رسانند
و بهر خدمتی که امر فرمایند بالراس و العین بجا آورده
زیاده چه عرض نماید ظل عالی بر مفارق خیر خوانان
ممدود باد

عرضداشت بخدمت

بنده درگاه نصرالله بعرض ملازمان نواب مستطاب
سهررگاب خدایکانی میرساند که چند فصل از ضروریات
شرح ذیل التماس میدارد امیدوار است که قبول
افتد اول از روی کرم که بنخدمت فوجداری سرفراز
شده است انشاء الله تعالی حتی الامکان در خدمت
و جان سپاری تقصیر نخواهد کرد اما علوفه بنده
بصاحب معلوم است و جماعه کثیر همراه دارد
از عنایت و مهربانی صاحب قدردان متوقع اضافه
است دویم چون اکثر دیه های آن پرکنات مواس
و زور طلب است و قلعهای محکم دارد هر چه
جمعیت باشد همان طور کار خواهد شد سیوم چند
برادر فقیر تکیه بدولت آن قبله گاهی نموده از
وطن آمده اند جوانان سردانه و کار طلب اند اگر
بدیوانیان حکم شود که آنها را در سلک بندهای
سرکار داخل نموده همراه بنده تعیین سازند بکار
خواهند آمد و باعث سرفرازی این خیرخواه خواهد گردید
چهارم

Therefore I request that I may be ordered into your noble presence, that I may relate some particulars in your august hearing; and that on whatever service you may order me, I may execute it by every means in my power. What should I add more? May your exalted shadow be extended over the heads of your well-wishers!

ARIZDASHT XVII.

I *Nassirulla*, the slave of your court, represent, in address of the good and illustrious Nabob, my Lord, that I have applied for several lists of necessaries as described below; and I am hopeful that they will be complied with. 1. Since by your favor I have been honored with the office of Fojedar, please God, as far as in my power, I will commit no neglect in fidelity; but my pay is known to you, and I have a large body along with me; so by your kindness and favor I am hopeful of an addition. 2. As a great many villages of these Pergunnehs are united in clans, and require force, and have forts of strength, success will depend on the number of troops. 3. Some of my brethren, putting their trust in the prosperity of that Kiblich, have lost their habitations. They are manly fellows, and are desirous of employment. If orders be given to the Diwans, that having received them in the train of the slaves of Government, they may detach them with me, they will be of service; and it will confer an honor on this well-wisher. 4. The

چهارم توپهای گلان که همراه بنده مقرر شده اند
 بداروغه حکم شود که از کارخانه برآورده لازمه آنها
 سرانجام نموده نزد کمترین رساند که انتظار نکشد
 پنجم جماعه بر قندازان که همراه فوجداران تعیین
 می شوند امر شود که متصدیان سرکار طلب نموده
 برفاقت بنده تعیین سازند که زود ببلشکر مسلحق
 شود زیاده چه عرض نماید

عمر گذاشت پیرداهم

بنده درگاه نورالهد ذره وار بموقوف عرض باریافتگان
 محفل عظمت و اجلال نواب مستطاب معالی
 القاب سپهر جناب مهر گاب خدایکانی میرساند که
 شهبازخان افغان را امیدوار بر مهربانی و اعطاف
 صاحب نموده نگاهداشت بود مگر در باب او
 التماس نموده تا حال مهیم سازی او نشد بنا بر آن
 پریشانی تمام بحال او راه یافته دیگر تاب ندارد
 بملازمت کرامی امیدوار است که ارزوی کرم
 بدیوانیان حکم شود که احوال پردازی او نموده
 همراه بنده تعیین سازند که جوان مردانه و کارآمدنی
 است در این باب سرفرازی کمترین بنده خواهد
 بود زیاده چه عرض نماید

4. The great guns that were fixed on to accompany me, let orders be given to the Daroghah, that being taken out of the magazine and compleated with every necessary, he may forward them to me, so that I may not wait for them. 5. Let orders be given to the Mutissuddies of Government to pay the companies of Matchlockmen, that are stationed with the Fojedars; and to send them to my assistance, that they may join the army in haste. What should I say more?

ARIZDASHT XVIII.

I *Noorullah*, the insignificant slave of your palace, humbly represents at the place of addressing the servants of the tribunal of magnificence and splendor, of the good, dignified, eminent, exalted, and princely Nabob, that having caused Shahbaz Khan, the Afghan, to expect your favor and assistance, I have entertained him. I have repeatedly solicited on his account, but as yet nothing has been done for him; being therefore greatly distressed, he can endure it no longer. From my attention to your highness, I am hopeful, that out of your generosity, orders will be given to the Diwans to settle his business, and to detach him along with me, for he is a manly, clever, young man. By doing this, the least of your slaves will be honored. What can I say more?

باب پنجم در مکتوبات که ابنای روزگار بیکدیگر نویسند

مکتوب اول

ملازمان اقبال پناه عطاوت دستگاه مخلصان اعتضادی
خان جیو همواره در حفظ ایندو متعال بوده خوشوقت
باشند بعد از تمهید قواعد اخلاص و آرزومندی
مکشوف رای مهرا نجلای کردانیده می آید مدتی
است که مخلص حقیقی را بدو کلمه عنایت نامه
گرامی یاد آوری فرمودند موانع آن بجز عیش و
طرب امری دیگر مباد طریق یلجتهی آنکه بخلاف
ایام گذشته شیوه عاطفت را مرعی داشته حیانا
از این مخلص مشتاق یاد آورند و تجویز نسیان
نفرمایند که باعث از دیار رابطہ اخلاص خواهد بود
ملازا سلامت مشیخت پناه حقایق دستگاه شیخ
عبد الستار که یکی از دوستان ایشان است در
این ولا پاره زمین بوجه مدد معاش بموجب فرمان
عالیشان در پرکنه دریاپور متعلقه جاکیر خدام
آن اقبال پناه تنخواه یافته در این صورت بوکلا
امر خواهند فرمود که پروانه بنام متصدیان پرکنه
نوشته بدهند که اراضی مذکور را هر جا که مشیخت پناه
منزبور خواهد بتصرف او واگذارند و رعایت
احوال او را واجب دانند

CHAPTER. V.

Of the Letters which Mankind write to one another.

LETTER I.

MAY the servants of the fortunate, gracious, and friendly Khanjew, being always under the care and protection of Almighty God, be happy! After confirming the engagements of sincerity and affection, it is represented to your enlightened understanding, that it is a long time since you called to your recollection your true friend, by a few lines of an agreeable epistle from your Highness. Forbid that the cause of that should be any thing else than amusement and pleasure! The way of unanimity is this. Contrary to days that are past, paying regard to the practice of affection, frequently call to your remembrance your zealous friend, and do not admit the idea of forgetting me; for it will be the means of strengthening the ties of sincerity. My asylum, hail! The reverend and upright Shaikh Abdussitar, who is one of your friends, has at this time, agreeable to supreme authority, obtained by way of livelihood, a *Tankha* on a piece of land in the Pergunneh of Doriapore; a dependancy of your own Jageer. Therefore be pleased to order your agents, to give him a Perwanneh directed to the Mut-tissuddies of the Pergunneh, that they may put the said lands into the possession of the said reverend person, wherever, he may choose it; and consider an attention to him necessary;

P

that

که مشارالیه رضامند بوده اظهار شکر کذاری ننماید
این معنی باعث اطمینان مخلص خواهد بود زیاده
چه تصدیع دهد ایام دولت روز افزون باد

مکتوب دوم

اللہ تعالی ذات عالی صفات مخلصان ملازمی
استظہاری خان جیورا از بلیات دوران مامون و
مصون داشته کامیاب دارین کرداناد بعد از تمهید
قواعد اختصاص و آرزومندی انہای رای محبت افزا
آنکہ چون در باب احترام و رعایت خاطر
مشینخت پناه شیخ عبدالستار و پسموده دادن
اراضی مدد معاش در محل نیک مرقوم قلم
عطوفت رقم کرده بود شرف و سعادت دانستند
در انچه خاطر مشینخت پناه مزکور بود بجان کوشیده
شد توقع از طریق یکجہتی آنکہ کاری و خدماتی کہ
در این حدود بوده باشد بی تکلف شرف ایتمای
ارزانی دارند کہ شرایط اخلاص بتقدیم رسانیده
شود ظل دولت مبسوط و منحل باد

that the said person being well pleased may express his gratitude. It will also be the cause of satisfaction to this friend. What farther trouble should I give? May the days of prosperity increase!

LETTER II.

MAY God Almighty, preserving safe and secure from the accidents of fortune the highly accomplished, the asylum and refuge of his friends, Khanjew, grant him his desires in both worlds! After establishing the foundation of attachment and affection, it is represented to your friendly soul, that as you had written with your affectionate pen on the subject of respect, and attention to the will of the reverend Shaikh Abdussitar; and measuring out for him the lands for his livelihood in a good place; considering it an honor and happiness, I have studied attentively whatever was agreeable to the inclination of the said Prelate. My expectation from the rule of concord is this, that whatever business or commission you have here, you will without hesitation confer upon me the honor of your commands; that the duties of sincerity may be performed. May the shadow of your prosperity be extended and permanent!

مکتوب سیوم

ملازمان نواب امارت و ایالت پناه شوکت و
 مرحمت دستگاه خان جیو همواره بر مسند ولایت و
 اقبال متمکن بوده سلامت باشند بعد از تبلیغ
 ادعیه نیاز مشکوف رای بیضا ضیای میگرداند که
 مخلص خود را بعنایت نامه کرامی یاد آورده بتقدیم
 بعضی مهیات مامور فرموده بودند سعادت خود دانسته
 حسب المقدور دران امور کوشیده صورت سرانجام
 داد چنانچه حقیقت از عرایض میان بحال معلوم
 خواهد شد و خدمت دیگر را مترصد است بهرچه
 اشارت شود بالراس و العین بجا آورد ملازم
 مخلصان سلامت خواجہ اشرف در سرکار نواب
 نوکر شده ظاهراً اورا خدمت امینی چند پرکنم
 فرموده بودند مشارالیه از انجا که وقوف و گاردانی
 او بود در دولت خواهی تقصیر نکرده بجمع پرکنات
 دیه بدیه رسیده از قرار هست و بود زیاده از سال
 گذشته پانزده هزار روپیه مشخص کرده طومار
 بدسخط و مهر عاملان و چودہریان و قانونگویان
 درست نموده آورده هرچه او بخدمت و دو تنخواهی
 خود می نازید و امیدوار نیتجه بود متصدیان مهیات
 سرکار خدمت اورا پایمال ساخته بنوع دیگر خاطر
 نشان ملازمان نواب نموده اورا در مغرض عتاب
 و خطاب انداخته اند

LETTER III.

MAY the Servants of the imperial, princely, grand and illustrious Nabob, Khanjew, ever sitting on the *Musnud* of prosperity and fortune, be in health ! After putting up the prayers of supplication, it is represented to your enlightened soul, that having favored me with your highness's kind letter, you ordered me to execute some affairs of importance. Having considered it a happiness, and according to my ability exerted myself in these affairs, I have brought them to a conclusion : and accordingly the particulars will be understood from the representation of Mian Kumal. And on whatever service you may order me, I am hopeful that I shall by every means perform the duties of sincerity. Hail, Asylum of your friends ! Khojeh Ashraf being taken into your service, you publicly conferred on him the office of Ameen of several Pergunnehs. The said person being possessed of abilities and experience, has not been deficient in fidelity. And having made the collections of the Pergunnehs, village after village, he has by establishing an appraisement, obtained fifteen thousand rupees more than the former year ; and has brought an accompt certified by the signature of the Amils, Chowdries, and Kanoongoes. But notwithstanding the satisfaction he enjoyed from his upright conduct, and the hopes he had of reward, the Muttissuddies of the affairs of Government having depreciated his services, and given the Nabob a different impression, have exposed him to reprehension and blame.

This

این معنی بغایت از حساب و الطاف دور است
 که نواب صاحب سخن مردم اغراض در باره
 او اصفا فرموده او را صاحب تقصیر کرده اند اصلا
 نظر بر خدمت و دولت خواهی او نفرموده اند نواب
 سلامت از مدتی این مخلص از احوال او واقف
 است و در دولت خواهی او هیچ شک نیست اما
 مردم سرکار از ناراستی خود نمی خواهند که این
 چنین مرزوی بادین و دیانت در خدمت ایشان
 باشد امید که نواب بنفس نفیس خود بحقیقت
 معامله وارسیده انصاف فرمایند که آن از شومی
 حاسدان ضایع نشود که این قسم مردم در این
 قحط الرجال بس دیر بدست می آید فقیر بواسطه
 خیر خواهی سرکار بدو کلمه متصدع اوقات میبرد
 پیشتر هرچه بخاطر حالی برسد آنچنان فرمایند اسباب
 دولت و شادمانی در تزیید باد
 مکتوب چهارم

بمواره بعنایت خسروانه سربلند بوده بر اعدای
 دین و دولت مظفر و منصور باشند بعد از تحایف
 دعوات مخالفت آیات مرفوع رای کشور کشا
 محبت افزا میگرداند که صحیفه کرامی که بصنوف
 مهربانه ناهزد مخلص حقیقی شده بود بود
 آن خورمی تمام روز نمود آند در باب گذرانیدن
 عرضداشت بدرگاه آسمان جاه ایمای رفته بود بتاریخ
 بست و یکم شهر محرم الحرام در ساعت نیک

This is far from the rule of kindness; for the Nabob having listened to the opinion of interested men, with regard to him has judged him the offender, and has in no respect paid any regard to his service and fidelity. Nabob, hail! I have been a long time acquainted with his character, and there is no doubt of his attachment. But your own people from their villany do not wish that such a faithful servant should be in your service. I am hopeful, that the Nabob himself, having inquired into his conduct, will do him justice; that he may not be ruined by the villany of those that envy him: for during this scarcity of men, such a person is rarely to be met with. From my attachment to your affairs I have incroached upon your time with a few words. In future whatever may come into your exalted mind, act accordingly. Be the sources of prosperity and gladness increasing!

LETTER IV.

BEING ever honored by royal favor, may you be successful and victorious over the enemies of your faith and government! After the compliments of friendly blessing, it is represented to your penetrating and engaging soul, that on the arrival of your Grace's friendly letter, which was addressed to your true friend, great joy ensued. With regard to what passed on the subject of forwarding the address to Court; on the 21st of Mohurram ulheram, in a lucky moment,
it

باتفاق بخشه المملک در غسل خانه گذرانیده
 تمام مضمون آن بمسامخ عز و جلال رسید حضرت
 سلیمان منزلت بسیار خوشحال شدند و جواب حسب
 مدعا صادر کردند بموجب آن عمل نمایند و عنایت
 شاهنشاهی هر چه نویسد زیاده از آن است مدام و
 متواتر حقایق آن صوب بدرگاه والا ارسال میداشته
 باشند که اکثر خاطر ملکوت مناظر متعلق باخبار
 آن دیار میباشد و منخلص صمیمی را وکیل خود
 دانسته خدمتی که در این حدود بوده باشد بی تکلف
 اشارت فرمایند که در ادای مراسم حفظ الغیب تا
 ممکن است تقصیر نمیلند و نخواهد کرد و مابقی
 حقیقت این جا از حرایض برخوردار می مرزا
 محمد معلوم خواهند فرمود دیگر چه تصدیح دهد اسباب
 دولت و اقبال روز افزون باد

ملکتوب به ششم

اللہ تعالی ذات عالی درجات ملازمان اقبال
 و اجلال پناه شوکت و ایالت دستگاه مرزا جیورا
 از انچه نباید و نشاید مضمون و مامون داشته
 کامیاب و ارین کرداناد بعنایت نامه کرامی که بعد
 از مدت مدید منخلص خود را یار آورده بودند منفر
 کردید و بهجت افروزد آند در باب گذشتن از
 تقصیرات و خیانت خواجه خانجهان رقم زده کلک
 عطوفت کشته بود

حقیقت

it was presented in the bathing house by the assistance of the imperial Paymaster; and the whole contents reached the ears of dignity and lustre. His imperial Majesty was exceedingly pleased, and an answer was given agreeable to your wish. Act according to it; for the royal favor exceeds all that I can write. Constantly and frequently dispatch the occurrences of that quarter to Court; for his angelic soul is very desirous of news from that province. And considering your sincere friend, as your agent, whatever business you may have in these parts, command me without ceremony: for in performing the duties of fidelity, as far as in my power, I have not, nor shall I commit any neglect. What remains of the occurrences here you will learn from the address of my son Mirza Mohammed. With what more should I trouble you? May the sources of prosperity and power increase daily!

LETTER V.

MAY Almighty God, preserving the noble persons of the fortunate, splendid, awful, and imperial, servants of Mirza Jew, safe and secure from whatever is bad and improper, satisfy their desires in both worlds! Your Grace's agreeable letter, in which, after a long interval, you called me to your remembrance, honored me, and increased my joy. With regard to what was written by your friendly person on the subject of forgiving Khojeh Khan Jehan, for his negligence and dishonesty,

حقیقت ناراستی و بی‌دیانتی و بداندیشی آن
 کوتاه‌اندیش و بدکیش تا کنجا بیان نماید مبلغي
 کلی چه از مال، سرکار و از محال، پرکنات و چه
 از وجه بیوتات و حبوبات متصرف شده و کاغذ
 بلباس ساخته هرچند سزاوار کشتن و بریدن، عضوی
 شده بود و از بدکرداری خود هیچ گونه دلیل
 خلاصی نداشت چون خاطر مبارک ملازمان
 ایشان از همه عزیزتر است بفرموده آن ملاز این
 مخلص را جای عذر نماند

بفرمانت توان از جان گذشتن
 چرا از جرم کس نتوان گذشتن
 جان و مال بنده طفیل ایشان است طریقه
 شفقت آن است که بعد از این هر خدمتی که
 لایق مخلص حقیقی بوده باشد بشارت آن زمین
 منت گردانند زیاده چه ابرام نماید دولت در
 تزیاید باد

ملفوظ ششم

بندگان، محبان، ملازمی، مخلصان اسنظاری عطفوت بناهی
 خانجیو همواره خوشوقت بوده بر سر مخلصان
 سلامت باشند
 بعد

how shall I describe the iniquity, infidelity, and roguery of that inconsiderate villain? Having embezzled a large sum belonging to government, and to the villages of the Pergunnch, both in grain and houses; and having made out false accounts, however deserving he was of death, or of losing a limb, he offered no kind of apology for his offence. Yet as your pleasure is dearer to me than every thing, after your order there is no room for an excuse. Notwithstanding all his crimes and offences, having entirely remitted his punishment, and the reimbursement of the money, I have sent him to your Highness.

DISTICH.

“At your command I could sacrifice my life;

“Why should I not be able to forgive an offence?”

My life and fortune wait upon you; and the rule of kindness is, that in future whatever business may occur, you give me a pledge of friendship by commanding me. Farther what trouble should I give? May your prosperity be increasing!

LETTER VI.

MAY the servants of Khanjew, the refuge of friends, the resource of intimates, the asylum of kindness, being always happy, be preserved at the head of their friends!

بعد از شیوهٔ اخلاص و آرزومندی مشهور ضمیر
 منیر مهر تنویر میگرداند که مدت مدید بر آمده که
 بر عنایت نامهٔ کرامی یاد نفرموده در این صورت
 حیران بوده که باعث عزم التفات چه باشد تا
 از زبان بعضی مردم اطلاع یافت که زمرهٔ اصحاب
 اغراض بخلاف راستی حکایتی که هرگز نبوده و
 کس نشنوده بعرض رسانیده و خاطر مبارک را از
 کینه متغیر گردانیده حقا که انامل فکرت این
 رقم بر صحیفهٔ حال این حقیر نکشیده و مثلاً این
 صورت مطلقاً بخاطر نرسیده عجب که خدام
 ایشان این چنین سخنان پریشان را راست
 پنداشتند مخلص خیرخواه را در معرض تقصیر
 داشتند بخوبی نسیان ساخته اند شهادت این معنی
 حوالهٔ ضمیر پاک ایشان نموده خود انصاف
 فرموده بعد از این رقم فراموشی را بروز نامیچه
 احوال محبان نکشند زیاده چه تصدیح دهد ایام
 بگام باد

مکتوب به رقم

همیشه بتأیید ایزد متعال مشمول عطا و شایسته
 بوده بدولت و حشمت کامروای مطالب صوری و
 معنوی باشند بعد از اظهار مراسم اخلاص که
 شیوهٔ خیرخواهان است مشهور رای مهر انجلائی
 میگرداند که چون پرکنهٔ جیم آباد از ابتدای فصل
 خریف بچاکیر این بندهٔ دولت خواه تنخواه یافته

After expressing sincerity and affection, it is represented to your sun-enlightened soul, that a long time has elapsed since you favored me with a letter ; so that I was puzzled to know what could be the cause of your unkindness, until I was informed by several, that a set of interested people had carried a story to you contrary to truth, which never existed, and never was heard of ; and had exasperated you against me. Verily the fingers of thought never drew such a stroke upon the page of my imagination, and absolutely no such notion ever entered my mind. I am amazed that, giving credit to a report so injurious, and condemning your sincere friend, you should think of forgetting him. The proof of this matter being referred to your impartial judgement, and having yourself given justice, do not hereafter draw the stroke of forgetfulness on the journal of the life of your friend. Farther what trouble should I give you ? May your days be happy !

LETTER VII.

BEING always by the help of Almighty God, established in royal favor, may you, in power and dignity, attain your desires both in this world and the next. After performing the duties of sincerity, which is the practice of well-wishers, it is represented to your enlightened soul, that, as I have obtained by *Tankha*, the Pergunneh of Reheemabad, as a Jageer, from the beginning of the season of Autumn,

I have

درینولا سعادت نصاب سید مصطفی قلی را بجهت
 شقداری آن جا فرستاده شد در ملازمت کرامی
 خواهد رسید امیدوار است که این پر کنرا از
 محال متعلقه سرکار عالی دانسته بولکای حضور امر
 خواهند فرمود که در هر باب سیادت پناه مذکور
 رجوع آورد امداد و رعایت اورا واجب دانسته نوعی
 توجه فرمایند که مال و معامله آن جا از قرار واقع
 بقید و ضبط درآید که باعث اطمینان خاطر خواهد
 بود و خدمتی که در این حدود بوده باشد بشرف
 ایمای آن مشرف دارند که شرایط اخلاص بتقدیم
 رساند زیاده چه تصدیح دهد ایام بکام باد

مکتوب هشتم

بخدمت والده مشفق مکرمه از کمترین فرزندان
 عبدالله بعد از قدم بوسی و عبودیت فراوان
 معروض آنکه احوال این محال بخیر است و خیریت
 آن والده مشفق مطلوب امید که در حفظ و امان
 حق سبحانه تعالی بوده بر سر فرزندان تا ویرگاه
 سلامت باشند مدتی است که خطر محرران آن
 مشفق ماجرده ساجده نرسیده خاطر نگران است موانع
 آن بخیر باد طریقه شفقت اند پیوسته احوال
 خیرمال خود را نویسان باشند که آرام خاطر گردد
 قبل

I have just now sent thither Mustafakooli in the capacity of Shikdar : He will wait on your grace. I am hopeful, that considering this Pergunneh as one of the places of Government you will give orders to the agents of the Presence, that, in every case in which the said nobleman shall apply to them, considering their assistance and protection incumbent, they may give him such countenance that his revenues and trade may be properly settled and secured : for it will be the source of satisfaction to my heart. And whatever business you may have in these parts, elevate your friend with the honor of your commands ; that I may perform the duties of sincerity. Farther what trouble should I give you ? May your days be happy!

LETTER VIII.

IT is represented to my kind and gracious Mother by the least of her children, Abdulla, after great submission and subserviency, that I am in health, and am anxious about the welfare of my affectionate mother. I am hopeful that, being under the security and protection of God Almighty, she will be long preserved to her children. It is a long time since a letter from that tender, noble, and pious mother has reached me. My soul is longing for it : May the cause that prevents it be good. Let this be the rule of your kindness : be constantly writing an account of your welfare ; that my mind may be at ease.

Ere

قبل از این جزوی خرج مصحوب اعتمادی دلور
 فرستاده بود رسیده باشد و بعضی سوغات این دیار
 بهم رسانیده است انشاء الله تعالی متعاقب خدمت
 ارسال خواهد داشت شوق شرف پابوسی آن
 مخدومه از حد افزون است از درگاه مسبب الاسباب
 مستدعی است که عنقریب بوجه احسن میسر گردد
 و در باب نسبت نور چشم نور الله چه نویسد که
 آن والده خود بجد خواهند بود بهر حال سعی نموده
 نسبت او را صورت دهند که موجب جمعیت
 خاطر گردد زیاده چه عرض نماید ظل شفقت محدود باد
 مکتوب نهم

کمترین فرزندان عبدالله بعرض ملازمان مخدومی
 افتخاری استظهاری قبله گاهی مشفق ابوی میرساند
 که شوق آرزومندی باورال پابوسی آن خداوند نه
 بمرتبه است که بقلمر مقطوع اللسان شرح آن
 توان نمود شب و روز از درگاه محبت الدعوات
 استدعای نماید که سببی که متضمن حصول این
 مرام باشند بوجه احسن رو نماید توقع از کرم
 و شفقت آن است که تا هنگام شرف حضور
 فایض النور این کمترین فرزندان را گاه گاهی بعنایتنامه
 کرامی یاد آرند و خدماتی که در این حدود بوده باشد
 بشرف ایمای آن مشرف سازند که سعادت
 دارین خود دانسته بتقدیم رساند

Ere this some money, sent along with the faithful Dilawer, will have arrived. And I have got ready some rarities of this country; please God I will send them to you by and by. My desire of the honor of kissing the feet of that respected person is unbounded; and I pray to Heaven that it may soon be happily obtained. With regard to the betrothing of your son Nooralla, what should I write, since my mother will be diligent? At any rate, having done your endeavor, resolve on a connexion, for it will be the cause of satisfaction. Farther what should I say? May the shadow of kindness be extended!

LETTER IX.

THE least of your children, I Abdurrihman, represent before the servants of my master, my honor, my refuge, the place of my Kibleh, my friend, and my father, that the order of my desire for the privilege of kissing your feet is not such that I can describe it with a broken pointed pen. Night and day I petition at the palace where prayers are granted, that a cause may fortunately arrive productive of the attainment of this desire. I am hopeful, from your generosity and kindness, that, till the time of being honored with your illuminating presence, you will, from time to time, favor me with a letter. And whatever commissions you may have in these parts make me honored with your commands: that considering it a happiness both temporal and eternal, I may execute them.

R

And

و بعضی سوغات این دیار مصحوب یادگار بتفصیل
 یادداشت علیحدہ ارسال داشتہ بود یقین است کہ
 بنظر فیض اثر گذشتہ باشد در اینولا اسپ رہوار
 بجهت سواری آن ولی النعمی بہم رسانیدہ انتظار
 است کہ در این چند روز مبلغی از محال جاکیر
 از فصل خریف برسد آن زمان اسپ مذکور را با
 خرچ و بعضی تحایف برای برادران عزیز ارسال دارد
 زیادہ چہ عرض نماید

سایات کم مباد از سر ما
 بسط اللہ ظلکم ابدًا

مکتوب دہم

برادر ارجمند بجان پیوند اقبال آثار سعادت یار
 خواجہ یادگار بہ عمر و دولت برخوردار کامکار باشند
 بعد از دعوات فراوان و اشتیاق بی پایان معلوم
 آن عزیز بودہ باشد مدتی است کہ خط از جانب
 آن برادر نرسیدہ بنا بر آن نگرانی و حیرانی تمام
 روداد آدم را از بس بیطاقتی و بیتابی برای خبر
 خیریت فرستادہ شد باید کہ چگونگی احوال خود را
 و باعث عدم ارسال مکاتبات مشروحاً نوشتہ
 بفریستند کہ اطمینان خاطر فائر کرد من بعد اینچنین
 تغافل در ارسال مکاتبات و نامہ و پیام نکنند
 کہ

And having sent some rarities of this country with a distinct account along with Yadgar, they will certainly arrive into your beneficent sight. Having also procured an ambling horse for your own use, I am hopeful that, within these few days, I may receive some money from the farms of the Jageer, for the term of harvest; and then the said horse, with some money and presents for my beloved brethren will be dispatched. Farther what should I propose?

DISTICH.

“May your protection never be withdrawn from my

“Lord.

“May God extend your shadow eternally.”

LETTER X.

MY excellent and beloved brother, the happy and fortunate Khojeh Yadgar, may you enjoy life and prosperity, and be happy. After many blessings and boundless affection, be it known, that it is a long time since I received a letter from you; on which account great expectation and anxiety have arisen. Out of my impatience and uneasiness I have sent a person for news of your welfare; and you must write me explicitly an account of your situation, and the cause of your not sending me any letter; that my languid spirits may be revived. Hereafter be not so remiss in sending letters and messages;

که وصول مکاتبات یکدیگر در معنی ملاقات روحانی
است و بعضی تحایف و شوخات این دیار
برای آن برادر خجسته اطوار جدا نموده متعاقب
می فرستد زیاده چه نویسد ایام برخورداری در تزیید
یاد بالنون و الصاد

مکتوب یازدهم

ملازمان عطوفت پناه ملاذی اخوی اعزّی مد ظلّه بهواره
مقضى المرام بوده سلامت باشند بعد از اظهار
اشتیاق و آرزومندی دیدار فایض الانوار معروض
آند اگرچه بجهت موانع حوادث و دقایق روزگار
چند روز از دولت ملازمت دوری و سهجوری رو
داده اما خدا آگاه است که جان و دل همیشه در
خدمت آن اخوی میباشد از درگاه ربّ العزت
امیدوار است که عنقریب پرده مفارقت از میان
برخیزد و صورت ملاقات چهره کشاید که از غم و
الهم جدای رهایی بلید کرم فرموده تا دریافت شرف
حضور بنام و پیغا خوش دل و شاد کام میفرموده باشند
زیاده از این جسارت نمودن ترک ادب است ظلکم
ممدود باد

مکتوب دوازدهم

فرزند ارجمند شجره فواد دوحه حقیقه مراد قره العین

for the arrival of letters from one another is in reality a spiritual visit. Having set apart some presents and rarities of this country for my accomplished Brother, I shall send them by and by. What can I write more? May the days of your happiness increase under the auspices of the letters *ص & ن*!

LETTER XI.

MAY the affectionate servants of the asylum, my dearest Brother, (whose shadow be extended,) always attain their desires, and be secure! After representing my eagerness and my desire of a visit, which giveth light, this is my request. That, although, from the interruption of accidents incident to life, I have been for some days absent and removed from the happiness of attending you, yet, God knows, that my heart and soul are constantly in the service of my Brother. I hope from heaven, the palace of the God of Glory, that the curtain of separation may be drawn from between us; and that I shall obtain a sight of you: that I may find relief from the grief and vexation of absence. Until I receive the honor of a visit make me joyful and glad by your letters and messages. To presume farther would be disrespectful. May your shadow be extended!

LETTER XII.

MY worthy son, the fruit of the tree of my vitals, the plant of the garden of my desire, the light of mine eye,

Mohammed

محمد حسین طول الله عمره دعای فراوان و اشتیاق
 بی پایان مطالعه نمایند احوال این حدود بنحیر است
 و خیریت آن جگرکوشه مطلوب امید که بصحت
 و عافیت باشند حقیقت روزگار اینجانب بر این
 نوع است که بحسب ضروریات باندک مایه
 قناعت نموده بواسطه قرب مسافت در شرکار نواب
 نوک شده چنانچه برات دو ماه درست میشود هرگاه
 وجه برات بدسب آمد خرج برای شما خواهد فرستاد
 خاطر خود را بهم ابواب جمع دارند در خواندن و
 نوشتن سعی بلیغ نمایند و اوقات خود را بلمه و
 لعب نگذرانند و میل بازی و تماشا نکنند که وقت
 یاد گرفتن هنر و ادب بهمین است

مصرع

عاقل منشین که وقت بازیست

چگونگی احوال خود را می نوشته باشند که اطمینان خاطر
 گردد زیاده چه نویسد ایام بر خور داری بعنایت حضرت
 باری در تزیید باد

مکتوب سیزدهم

بر خور دای نورالابصاری خجسته اطواری برابر جان
 بلند بهتر از جان محمود خان را از جانب احمد خان
 بعد

Mohammed Huffain (whose life may God prolong!) read over my numberless blessings and unfathomable affection. Here all is well; and the welfare of that corner of my soul is wished for: I hope you are in health and safety. The history of my present situation is this: Being contented with a small monthly allowance for necessaries, I have, on account of the small distance, become a servant of the Nabob. Accordingly an order for two months is drawn out; whenever the amount of the order has come to hand, I shall send some money for you. Keep your mind in every respect quiet. Exert your utmost diligence in reading and writing. Do not spend your time in joke and play; and do not bestow your attention on diversion and amusement: for this is the time for acquiring instruction and manners.

HEMISTICH.

“Be not idle, because it is the season of play.”

Be always writing an account of your situation, that I may be easy in my mind. What can I write more? May the days of enjoyment increase by the favor of God!

LETTER XIII.

TO my son Mahmood Khan, the light of mine eye, the-well disposed, who art dear as my soul, yea dearer, be it known from Ahmed Khan,

after

بعد از دعای برخورداري و فراوان جان درازي
 معلوم بوده باشد که احوال اینجانب بنحیر است
 و خیریت آن مایه مراد پیوسته از درگاه ایزدي
 خواسته میباشد الهی آن برخوردار را بعافیت داراد
 عمر عزیز خود را که چون آب رفته معاودت
 ندارد در خواندن و نوشتن صرف نماید و لحظه
 از این شغل خطیر و امر بی نظیر غافل نباشد که
 بزرگان فرموده اند

بیت

کسب کمال کن که عزیز جهان شومي
 کس بیکمال هیچ نیزد عزیز من

زیاده در این باب چه تاکید نموده آید الهی از دیاد عمر باد

مکتوب چهاردهم

بخدمت همشیره عزیزه مشفق مهربان از جانب
 کرم الله دعای فراوان و جان درازی بی پایان مطالعه
 نموده خاطر را خوانان و آرزومند ملاقات بهجت
 آیات جود دانند احوال این حدود بکرم رب
 المعبود بر نهج بهبود گذران است و خبر سلامتی
 آن همشیره می باید امید که بصحت و سلامت باشند
 مدتی است که خبر خیریت آن همشیره نرسیده
 بنا بر آن خاطر متردد میباشد

مهربانی

after prayers for your happiness and length of life, that I am well, and the welfare of that sum of my desire is constantly prayed for from heaven : may God preserve my son in health ! Spend your precious life, which like water that is past never returns, in reading and writing ; and be not a moment idle from this important business and inimitable employment, for the learned have said,

DISTICH.

“ Acquire accomplishment that you may be respected
“ by the world ; for a person without accomplish-
“ ment, my friend, is worth nothing.”

Upon this subject what should I urge farther. May God lengthen your life !

LETTER XIV.

HAVING perused the many prayers and blessings of Kirimulla, for long life, sent to his dear, affectionate, and kind Sister. Let her believe his soul eager and desirous of the pleasure of seeing. My affairs by the mercy of God are in a train of success ; and I wish to be informed of my Sister's welfare here. I am hopeful that you are well and in health : It is a long time since any body came to inform me of it ; therefore my mind is anxious.

مهربانی و شفقت آنکه تا ادراک ملاقات بهجت
 سمات پیوسته از چگونگی سوانحات آن حدود و
 خبر سلامتی خود می نوشته باشند که باعث آرام
 خاطر گردد زیاده چه تصدیح دهد ایام حشمت
 بردوام باد

مکتوب پانزدهم

ملازمان محبت و مودت پناه رفعت و وزارت دستگاه
 خواجه غیرت خان همواره بر مسند عزت و وزارت
 متمکن بوده کامیاب صوری و معنوی باشند بعد
 از دعوات مخالفت آیات مشهور رای عقد کشای
 آنکه چون استماع یافت که مسند خدمت دیوانی
 صوب کجرات بوجود فایض الجود زینت گرفته در
 این صورت خوشحالی تمام روی داد الحمد لله که
 خلق آن دیار از آسیب حوادث روزگار از سایه
 عدل و احسان ایشان در مقام امن و امان
 مرفه الحال خواهند بود آشنا و بیگانه از دولت آن
 یگانه آفاق بهره مند خواهند گردید مبارک و میمون
 باد مترصد از مکارم اخلاق آنکه نسبت به یکهوتی و
 خصوصیت قدیم را مرعی نموده منخلص خیرخواه را
 گاه گاهی بعنایت نامه کرامی یاد و شاد مینموده
 باشند و رجوعی که در این حدود بوده باشد باشاره
 آن رهین منت گردانند زیاده چه تصدیح دهد ایام
 عزت و وزارت در تزیید باد

مکتوب

Out of your kindness and affection, until I have had the pleasure of seeing you, continue to inform me of the state of occurrences with you; and of your own health; for it will make my mind easy. Farther what trouble should I give? May the days of prosperity continue!

LETTER XV.

MAY the servants of the affectionate, friendly, noble, and princely Khojeh Ghirit Khan, ever sitting on the musnud of honor and power, gain their ends both temporal and eternal. After most sincere prayers, it is represented to your penetrating soul, that having heard that the musnud of the Diwani of the Soobah of Gujerat is become adorned by your illustrious person from this intelligence great joy arose. Praise be to God, that the inhabitants of that country will be placed in a situation of safety and security; free from the strokes and accidents of fortune, by the protection of your justice and goodness. Both friends and strangers will profit from the prosperity of that incomparable person; may it be lucky and fortunate! From the generosity of your nature, I expect, that, regarding the connexion of our wonted friendship and intimacy you will recollect your friend, and make me me happy by a letter. And whatever business you have here, by applying to me, give me a testimony of your affection. Farther what trouble should I give? May the days of honor and power be increasing!

مکتوب شانزدهم

ججت و مودت پناه شفقت و مرحمت دستگاه صداقت
 و یکهجرتی اطوار خصوصیت و یگانگی آثار ملاذی
 شیخ جیو همواره خوشوقت و شادگام باشند در این
 ایام فرخنده انجام استماع یافته که در خانه ایشان
 فرزند در ساعت هایون تولد شد حقا که بشنیدن
 این خبر بهجت اثر چندان خوشحالی و فارغی
 روی داد که شرح راست نیاید الهی آن نوزاد
 چمن دولت را از صرصر حوادث دوران در امان
 خود داشته در سایه رافت ایشان برخوردار و
 سربلند گرداند و بر جمیع خیرخوانان دور و نزدیک
 مبارک و فرخنده کناد

نظم

الهی تا جهان را آب و رنگ است
 زمین را دور و کیتی را درنگ است
 تمتع بخشش از بخت و جوانی
 نه هرچیزش فزون ده زندگانی

LETTER XVI.

MAY the affectionate and kind, the compassionate and merciful, the sincere and attached, the intimate and friendly Shaikhjew, my asylum, be always chearful and happy! In these fortunate times I have received intelligence that a son, in a lucky moment, has been born in your house. Verily upon having these joyful tidings, so great joy and gladness arose, that it cannot well be described. May God, protecting this young plant of the garden of fortune, from the blasts of the accidents of time, render him happy and successful under the shadow of his favor; and make him favorable and propitious to all his well-wishers both far and near.

VERSES.

“ May God, as long as the world has colour and water,
“ The heavens turn round, and the earth remains,
“ Keep him supplied with fortune and vigour;
“ And bestow on him every thing that can prolong
“ his life.”

LETTER

مکتوب هفتم

اللہ تعالیٰ ذاتِ ستوده صفات ^{مشینخت پناه} قضیلت
 دستگاه محبت انتباه ^{شیخ جیورا} از جمیع بلیات
 زمان محفوظ داشته بانواع شادمانی و مقاصد صوری
 و معنوی سلامت و اراد بعد از تمهید قواعد اختصاص
 و آرزومندی انهای رای شریف آنکه خدا آگاه
 است که از استماع خبر فرخنده اثر کدخدای بر خوردار
 شیخ محمد جهان جهان خوشحالی و بهجت روی داد
 الهی مبارک و سازوار گرداناد و بعضی اسباب
 عروسی یک انگشتری طلا با نلین زمرود بهجت
 عروس و چیره و فوط کجراتی برای بر خوردار مذکور
 به محبوب اعتمادی مبارک قدم فرستاده شد بنظر
 التفات قبول فرمایند و این مخلص را از معتقدان
 و خیر خواهان خود دانسته گاه گاهی پیغام یاد
 آورند و هر کونه خدمتی که در این حدود باشد اشاره
 فرمایند که در انصرام آن شرایط اخلاص بتقدیم
 رسد ایام عشرت و شادمانی در تزیاید باو

مکتوب هیزدهم

خدام کرام ذوی الاحترام عطاقت پناهی تکیه گاه
 عزیزان و خویشان همواره در حفظ و امان حضرت
 سبحان بوده سلامت باشند بعد از تحایف دعوات
 وافیات مشهور رای مهر انجلای میلگرداند که بنده
 از آبا و اجداد نسبت موروثی بان سلسله دارد
 و مهربانی ایشان در باره این نیازمند از هر چه
 نویسد زیاده است خود میدانند که در نسبت
 یکدیگر جدائی نیست بنابر آن

LETTER XVII.

MAY GOD Almighty, preserving the accomplished person, the reverend, friendly, and excellent Shaikh Jew, from the incidents of fortune, preserve him in every kind of happiness both temporal and eternal. After laying the foundation of intimacy and affection, it is represented to your noble soul, that God is witness that, on having the fortunate news of the marriage of your son Shaikh Mohammed, worlds of joy and gladness arose: May God render it propitious and fortunate! Some marriage articles, a gold ring with an emerald for the bride, and a Gujerat turban and waistband for the said son, are sent along with the faithful Mubarik Kuddim: please to receive them graciously. And considering me as one of your friends and well-wishers, frequently call me to mind by a letter or message. And whatever business you may have here, give me your instructions, that in executing it the duties of sincerity may be performed. Be the days of mirth and joy increasing!

LETTER XVIII.

MAY the kind servants of that noble and generous person, the support of friends and connexions, being ever under the care of God, be safe. After putting up prayers for wealth, it is represented to your enlightened soul, that by my forefathers I have a lineal connexion with your family, and their kindness to me is more than I can express; and you know that there is no intermission in our mutual attachment.

Therefore

بنابر آن از روی کستاشی در باب نسبت فرزندی
عزیز الله که از علم و ادب بهره تمام دارد
تصدیق میدهد اگر بغلامی خود سرفراز فرمایند باعث
سربلندی و تفاخر در میان عزیزان و خویشان
خواهد بود امید که استدعای بنده بدرجه قبول افتد

مصرع

کر قبول افتد زهی عز و شرف

مکتوب نوزدهم

معلوم اهل خانه بادل یکانه دوست و ساز رفیق
همراز یار وفادار بوده باشد از آن روزید پرده
مفارقت هایل گشته خدا آگاه است که قرار و آرام
یکبارگی از دل بدر رفته در شب خواب نیست
و از خیال و یاد او یلدم غفلت نه و وصال او را
از خدای عز و جل می طلبم امید که عنقریب
بوجه احسن میسر گردد تفکر تمام است که در
ایام جدائی احوال او چگونه خواهد بود پیوسته تا
هنگام ملاقات چگونگی حالات خود را می نوشتم باشد
که آرام خاطر گردد و در اینولا بمصحوب اعتمادی
دلور خدمتکار جزوی خرج فرستاده شد خواهد رسید
سامان ضروریات نموده اوقات بگذراند و خاطر بهم
ابواب جمع دارد

انشاء

Therefore out of my presumption I trouble you on the subject of the marriage of my son Izeezalla, who is compleatly instructed in learning and politeness. If you honor me with your service it will be the means of elevating and raising me amongst my friends and connexions; and I am hopeful that my request will meet with the honor of your consent.

HEMISTICH.

“If you comply, how great the dignity and honor.”

Farther what should I say? May the grace of God attend you!

LETTER XIX.

IT must be known to my wife, with inimitable soul, my bosom companion, my confidant, my sincere friend, that from the day that the curtain of separation became terrible, God knows, that rest and quiet having fled at once from my soul, in the night I get no sleep, and have no respite from the idea and recollection of you. I pray to the God of honor and glory for a sight of you, and am hopeful that it will soon be happily obtained. My anxiety on account of your absence is great. Until we meet, constantly write the state of your affairs; that I may have peace of mind. In the mean time a little money is sent along with my faithful servant Dilawer, and will arrive. Having provided yourself with necessary articles, pass the time, and make yourself easy in every respect.

T

If

انشاء الله تعالى اگر نهضت رايات فیروزی و
 اقبال در این نزدیکی به آن خود میشود چه بهیچ
 ازین پرده دوری از میان رفع خواهد کردید والا
 بعد از دو ماه پیش خود خواهم طلبید که دیگر تاب
 جدائی نیست بهر حال یک جا بودن غنیمت است

مصرع

تا در میان خواسته کردگار چیست

زیاده چه نویسد

مکتوب . ستم

نامه فرحت آثار آن مونس غمگسار در عین
 انتظاری رسد خاطر اندوهگین را از قید غم و الم
 آزاد گردانید آنکه اظهار جدائی نموده امیدوار
 ملاقات بهجت آیات فرموده بودند فراموش واقع این
 آرزو از طرفین در ازویاد است شرح آرزومندی
 دیدار فرحت آثار در دفترها نمیکنجد

نظم

اشتیاقی که بیدار تو دارد دل من
 دل من داند و من دانم و داند دل من
 تو ندانی که فراموش شوی از دل من
 مگر آن دم که سپارند بخاک اندر گل من
 از

If by the will of God the standard of prosperity and victory should soon move this way, how happy should I be? The curtain of absence will then be drawn up from between us: but if otherwise in two Months I shall send for you, for I can bear your absence no longer; at all events to be together is sufficient.

HEMISTICH.

“But in the mean time whatever is the will of God.”

What should I write more?

LETTER XX.

THE exhilarating letter of that consolatory friend arrived in the fulness of expectation, and delivered my afflicted soul from the bondage of grief and care. With regard to what you have communicated concerning your absence and sorrow, and hopes of a happy meeting, truly this desire increases on both sides. The description of my impatience for a happy sight of you cannot be contained in volumes.

POETRY.

“The desire which my soul has to see you,

“My soul knoweth; and I know; and my soul knoweth.

“Do not imagine that you will be forgotten by my soul,

“Even at the moment they give my body to the dust.”

از درگاه مسبب الاسباب امیدوار می باشد که سببی
سازد که شامر ظلام فراق بانوار صبح وصال
مبدل گردد باقی مافی الضمیر موقوف بر روز ملاقات
زیاده چه نویسد

مکتوب به بست یلم

حق سبحانه تعالی ذات خجسته صفات ملاذی
اشتظاری مخلصان پناهی خان جیورا همواره از بدلیات
دوران محصون و محروس داشته سلامت داراد بعد
از رفع دعوات مشتاقانه مکشوف رای عالی میگرداند
که حق علیم است که بشنیدن اخبار بیماری
ایشان چندان کلفت خاطر و اندوه باطن روی داد
که شرح آن در وسعت آباد ضمیر کنجایش پذیر
نیست اللہ تعالی داروی آن از دارالشفای خود
عنایت و کرامت کند و صحت کلی بخشد فقیر
بمجرد استماع این خبر بی اختیار میخواست که
روانه آن حدود شود اما بواسطه بعضی موانعات
ضروری این آرزو در پرده توقف ماند بنابر آن
دارنده نامه باستعجال جهت خبر ایشان فرستاده
شد که دیده و دل در انتظار خبر صحت ایشان
است الهی همیشه آینه خاطر صافی را از کلفت
عارضه و اندوه و کدورت بیغم داراد

مکتوب

I pray to the Creator of all things, that he may cause the evening of the darkness of separation to be charged to the light of the morning of a meeting. What farther remains in my mind is delayed till I see you. What can I write more ?

LETTER XXI.

MAY God Almighty, preserving the well accomplished person Khanjew, my refuge, my hope, the asylum of friends, guarded and protected from the accidents of time, keep him in safety ! After earnestly offering up prayers, it is represented to your elevated soul, that, God knows, on the news of your sickness, so great anxiety of mind and real concern arose, that the description of it cannot be conceived. May God Almighty, out of his grace and favor, send your remedy from the mansion of health ; and recover you perfectly. Immediately on hearing this news, without reflection I wanted to set out towards you ; but from several unfurmountable obstacles my intention was frustrated. The bearer of this letter is therefore despatched, in haste to bring accounts of you, for my eyes and soul are looking out for news of your health. May God ever preserve the mirror of your upright heart free from the chagrin of misfortune and care !

LETTER

ملکوت بر بست دویم

بر خوردار اقبال آثار خواجه دلاور مشمول عطف است
 ایزد متعال بوده از عمر و دولت بر خوردار و کامکار
 باشند در این ایام نافرجام شنیده شد که مخدومی
 قبله گاهی میان عبدالسلام بحسب تقدیر قادر قدیر
 ودیعت حیات سپرده از دار الفنا بدار البقا رحلت
 فرموده داغ جدایی خود بر دل دوستان دور و
 نزدیک گذاشتند حق علیم است که بسجود اصغای
 این خبر کلفت اثر جان در قالب نماند از غایت
 اندوه و بی تابی زاری بسیار نمود اما چه فایده
 چون هر آفریده را عاقبت بهمین راه در پیش است

بیت

هر که آمد بجهان ز اهل فنا خواهد بود
 آند پاینده و باقیست خدا خواهد بود

هر ایند داروی این درد بغیر صبر نیست لاچار دست
 بدامن صبر زده الهی آن سرمایہ دانش و بینش را
 نیز صبر جمیل و اجر جزیل کرامت فرماید و در
 عمر و جان شما بیفزاید حالا تمام قبیله وابسته بذات
 شما است طریقہ پوشمندی آن است که هر کدام را
 دلاسا نمایند

LETTER XXII.

MAY my fortunate son Khojeh Dilawer, being under the care of Almighty God, enjoy life and prosperity, and be successful. At this unlucky time I have heard that the much respected person Mianabdullilam, having by the decree of the Omnipotent delivered up the deposit of life; and having departed from his corruptible to his eternal mansion, hath left the scar of his departure upon the heart of his friends, both far and near. God knows, that upon having this melancholy news, my soul remained not within my body. From excess of grief and affliction I made great lamentation, but to what purpose, since every creature in the end has the journey before him?

DISTICH.

“Whoever comes into the world will be mortal.

“He who will be eternal and lasting is God.”

However there is no remedy for this evil but patience: helpless I have put my hand into the bosom of patience. May Heaven likewise grant to that fund of knowledge and wisdom perfect patience, and a great reward; and give you life and spirits. At present the whole family is dependant on you. It is the business of prudence to give comfort to every one, that they may not be broken-hearted.

Keep

و استقلال خود بحال دارند انشاء الله تعالی
 متعاقب وقت یافته از این واقعه باید بعرض
 مقدس معلی رسانیده سردپای خاصه مع فرمان عالیشان
 بجهت دلنای شما حاصل نموده میفرستد لایق
 آند تا هنگام ملاقات چگونگی احوال خود را مینوشته
 باشند و هر مطلبی که در این حدود بوده باشد
 بی تکلف اشاره فرمایند که تا ممکن است در سرانجام
 آن سعی نموده شود زیاده چه نویسد

مکتوب ر بست سیوم

بعد از سلام محبت انجام انزهای ضمیر فیض پذیر
 آند مکتوب مرغوب صداقت اسلوب که مصحوب
 مولانا مطلوب صهربانی فرموده بودند بمطالعه آن مشرف
 کردید و انواع شادمانی افزود طریقه یکجبهتی آند بهمین
 شیوه عاطفت را منظور داشت تجویز نسیان نفرمایند چون
 شوق آرزومندی عبارت نمیلنجد لاجرم صفای باطن
 فیض موطن حواله نمود

مصرع

گر مراسوز دل هست اثر خواهد شد

زیاده چه نویسد

مکتوب

Keep your resolution firm; please God, hereafter finding an opportunity, and having represented this terrible accident to his majesty, and having received a fine dress with his royal Firman for your satisfaction, I shall forward them to you. It is proper that, till meeting, you continue to write me an account of your situation; and whatever you may want here, give me your command, that I may exert myself as far as possible in executing them. What should I write more?

LETTER XXIII.

AFTER amicable salutation, it is represented to your generous soul, that I was honored by perusing the longed for and friendly letter, which you sent along with our esteemed Lord; and received great satisfaction. It is the rule of friendship to observe the same kind of attention, and not to forget me. Since the ardor of my affection is not to be expressed, I am therefore obliged to leave it to your own generous candor.

HEMISTICH.

“If my heart be warm, some sign of it will appear.”

What should I say more?

مکتوب. بست چهارم

بعد از عرض اشتیاق معروض آنکه نامه عنبرین
شامه رسید آتش شوق و شغف را تیزتر گردانید
مترصد آن است که بزلال وصال منطقی شود
امید که تا زمان ادراک موصلت بر سحابت
قلم مشک فام تسلین خاطر مستترام بخشند باین
چند حرف اکتفا نموده زیاده چه تصدیح دهد

مکتوب. بست پنجم

بعد از عرض بندگی و نیاز بحضرت قبله گاهی
ملازمی استظهاری مد ظله العالی معروض میدارد که
احوال فقیر بخیر و خوبی مقرون است ذات
ملکی صفات در حفظ نامتناهی باشند بورود عنایت نامه
گرامی مفتخر گردید آنکه بعنایت و مهربانی تمام
بنده خود را یاد آورده بودند موجب انواع شکر گذاری
و اصناف سپاس داری شد

بیت

یاد منت از مردمی خویشن آید
ورنه چه کسسم من که ترا یاد من آید

LETTER XXIV.

AFTER expressing my attachment, it is represented that your amber-scented letter arrived, and rendered the flame of my affection and extacy more violent: I hope it will be extinguished by the sweet water of a visit. Until the time of obtaining a meeting I expect that you will bestow tranquillity on my distracted soul with the effusions of your musk-like pen. In these few words having said enough, why should I trouble you farther?

LETTER XXV.

AFTER offering subserviency and submission it is represented to my father, my refuge, and my hope, over whom may the Almighty extend his protection, that I am in a state of health and welfare: may that angelic person be under the protection of God! I was honored by the arrival of your gracious letter; and the attention you paid me, out of your favor and great kindness, is the cause of much gratitude, and many acknowledgements.

DISTICH.

“Your remembrance of me is from your own generosity,

“Else who am I, that you should remember me?”

الهی سایه بلندپایه آن قبله گاهی تا دیرگاه بر
مفارق نیازمندان مبسوط باد

مکتوب بست ششم

ایزد تعالی آن درست مهربان را در حفظ و حمایت
خود دارد بکمال و کمال کرمه مفادیه کرامی که
نامزد خیرخواه حقیقی شده بود بشرف مطالعه
آن احتیاط وافر یافت و خلاصه اوقات در آرزوی
ملاقات آن سرمایه حیات مصروف است و گنم
وقت باشد که پیاد ایشان نلزد

بیت

من پیاد تو سلامت بخپال تو خوشم
غیر نادیدن تو پیچ پریشانی نیست
مترقب که تا دریافت شرف حضور وافر السرور
بنامه و پیغام یاد آورند چون مدعا بهمین بود زیاده
مصدع نشد

مکتوب بست هفتم

بنده مخلص دعاگوی را که نمایان باوصاف جمیده
آن مجموعه خوبها آشنا است و همیشه آرزومند
آدرال حضور موفور السرور میباشد در حاشیه کتابت
مخلصان ملاذی شیخ فضل الله

از

God grant that the eminent dignity of that place of my Kibleh may be long spread over the head of his dependants!

LETTER XXVI.

MAY God Almighty, by his power and great mercy, preserve that kind friend under the care of his protection? I received great pleasure from the honor of perusing your excellent letter, which was directed to this sincere well-wisher; and my whole time is spent in wishing to see that source of life, and little of my time passes without remembering you.

DISTICH.

“In the recollection of you I am well, in the idea of you I am happy.

“I have no complaint but that of not seeing you.”

I expect that, until the news of the honor of a joyful meeting you will remember me by letter or message. Since that is my wish I have troubled you with nothing more,

LETTER XXVII.

HAVING considered your sincere and zealous friend, who, from the report of others, is attached to the laudable qualities of that collection of virtues, and is ever desirous of reaching your delightful presence, as a good and wise man, you were pleased to make mention of me in the margin of your letter to the asylum of friends Shaikh Fazilalla.

It

از مردم نیک و اهل دانش تصور فرموده یاد
آورده بودند باعث استحکام بنیان محبت و وداد گردید
اما حیرت افزود که هیچ مدان ناقص را بمردم فضلا
و بلغا نسبت کردن چه معنی دارد من از کجا و
آن پایه مرتفع کجا مگر از پستی محبت نامه که
بعبارت سست و نابود بیان شده سروی و خطائی
بنظر کیسپا اثر در آمده بنا بر آن از روی کنایت بقلم
آورده باشند دور نیست و خدا آگاه است که فقیر
در فن اشعار مطلق عاری است و عمری در تحریر
گذرانیده در هنر لاف زدن پیش بزرگی که از نضال
بهره کمال دارد شوخی تمام است

بیت

نکر چه شوخ کسی ام که تحفه میسازم
بسوی لعل بدخشان سفال رنگین را

امید از آن سرمایه فضل و خود آن است که
بر سهو و خطای این بی بضاعت قلم عفو رانده
باصلاح آن توجه فرمایند

بیت

نطرت کیسپا است کمر ندری
درم قلب ما چو زر کرد

It laid the foundation of affection and friendship. But I was astonished that a man of excellence and perfection should form a connexion with a person that is ignorant and weak. What am I to that eminent personage? Unless perhaps from that friendly letter, which was expressed in loose and low language, my omissions and errors have come into your transforming sight. You have therefore perhaps expressed yourself ironically; and, God knows, that in the art of poetry I am a mere beggar, and have spent my life as a clerk. To boast of my skill before greatness which is possessed of perfection in learning is perfect impudence.

DISTICH.

“Behold how impudent a fellow I am, who sent as a present

“To the Ruby of Badukhsan, a piece of painted earthen ware.”

I expect from that fund of excellence and generosity, that, drawing the pen of forgiveness through the errors and omissions of this destitute creature, you will be so kind as to correct them.

DISTICH.

“Your look is like the Philosopher’s stone; if you behold,

“My base coin becomes gold.”

From

امید از کرم عظیم آند این مخلص مستمند را
از دعاگویان و خیراندیشان خود تصور فرموده تا
هنگام ادراک شرف حضور وافر السرور از خاطر فیض ماثر
منسی نفرمایند زیاده چه عرض نماید

ملتبور بست هشتم

دفاثر دعا که محاسبان کامل در تحریر مجملی
از اوارجه آن عاجر آیند و طوامیر ثنا که مستوفیان
فاضل در تسطیر مفروده از جمع آن معجز و قصور
زبان کشایند ایثار مجلس مستوفی المملکی میگرداند
که شرح شوق و آرزومندی فاضل از آن است
که بقلم دوزبان اندکی از بسیار آن بیان توان
کرد لاجرم از شروع در آن باب اجتناب نموده
قطع طناب اطناب کرده مترصد آن است که
عنقریب محاسب قضا و قدر فرد روزنا چه ایام
فراق را از حشو منها ساخته زمان اتصال را بجایزه
صحیح موشح و موصح سازد بمنه و کمال کرم مامول
از مکارم اخلاق آند تا هنگام حصول ملاقات
مجمیل و مفصل احوال خجسته مال را در ذیل
التفات نامه مندرج سازند و تجویز نسیان نفرمایند
زیاده چه تصدیح دهد

ملتبور

From your general goodness, I am hopeful that, considering me an affectionate friend amongst those who bless you and wish you well, you will not, until the time of obtaining the honor of your delightful presence, allow me to be forgotten by your generous soul. Farther what should I represent?

LETTER XXVIII.

VOLUMES of blessings, in drawing out the amount, of the total of which the most able calculator would be embarrassed, and details of praise; in writing a single page of the sum of which, the most excellent accountants would express themselves with hesitation and diffidence, are presented to the comptroller of the Empire; for the description of the warmth of my attachment is too great for my two-tongued pen to express even a small proportion of it. Desisting, out of necessity, from entering on that subject, and cutting short the ropes of eulogium, I hope that the calculator of fate and destiny, having soon balanced the journal of the days of separation, will, out of his favor and great goodness, establish and manifest the period of our meeting by his entire approbation. It is expected from the generosity of your own disposition that, till meeting, you will collect the sum and detail of your fortunate affairs in the postscript of your kind letter, and not forget me. Why should I trouble you farther?

مکتوب بست نهم

التفات نامه که نامزد خیر خواه حقیقی شده بود در
 بهترین زمان شرف ورود یافت چون ^{منتظر} منتظر شده
 صحت و عافیت ایشان بود بهجت افزود الله
 تعالی از آنچه نباید و نشاید در حفظ خود داشته
 کامیاب مطالب صوری و معنوی کرد اناد لایق و شایسته
 آند همین شیوه ستوده را مرعی داشته ازین شکسته
 یاد آورده بخدمت لایقه اشارت فرمایند که بجان
 و دل کوشیده بتقدیم رساند ایام دولت مزید باد

مکتوب سیم

بعد از طی تکلفات رسمی انهای رای محبت افزا آند
 مدت است که از احوال خیر مال خود انبساط
 ضمیر اتحاد پذیر نفرموده اند بنابر آن خاطر بسی
 نگران است یقین که موانع آن بجز فراموشی
 دیگر نخواهد بود امید که بخلاف گذشته ابواب
 رسل و رسایل مفتوح دارند که باعث اطمینان
 خاطر گردد در اینولا مشینخت و فضیلت پناه شیخ
 ضیا الله که از اکمل و اکابر زمانه اند و فقیر را
 بسلسله عالی ایشان نسبت بندگی و اعتقاد
 تمام است بواسطه بعضی امور ضروری در آن
 حدود شریف آورده آند

باید که

LETTER XXIX.

YOUR kind letter addressed to your sincere friend and well-wisher arrived most seasonably ; and, as it contained accounts of your health and welfare, my joy was great. May the Almighty preserving you from every thing that is bad, and improper, grant your desires both temporal and eternal. And it is proper and becoming, that observing the same laudable conduct, and that calling me to your remembrance, you give me your commands for any service to which I am equal ; that exerting myself from my heart and soul I may perform it. May the days of prosperity increase !

LETTER XXX.

HAVING waved the customary compliments, it is intimated to your friendly soul, that it is a long time since you laid open your affectionate heart with an account of your welfare ; my mind is therefore exceedingly anxious. Surely the cause of that is nothing but forgetfulness. I am hopeful that, contrary to what is past, you will keep the gates of intercourse open, that my mind be at ease. At present the reverend and excellent Shaikh Zeeaulah, who is one of the accomplished and great men of the age, and to whose noble race I am strongly attached by duty and fidelity, has proceeded towards your territories.

باید که شرف دیدار ایشان را غنیمت دانسته
 در اعزاز و احترام بجان کوشیده هر گاری و هر سهمی
 که رجوع آورند سعادت خود تصور نموده در سرانجام
 آن تقصیر نکنند که خاطر ایشان بسی عزیز
 است درین باب مخلص شما بغایت مبینون
 خواهد شد ایام بکام دوستان باد

مکتوب سی یکم

نامۀ عنبرین شام بساعت نیک رسید از نکست
 مضمونش مشام معطر گردید آنکه در باب رعایت
 و اعزاز و پاس خاطر عزیز مشیخت پناه شیخ ضیاء
 اللہ مرقوم خامۀ محبت و یگانگی شده بود حقا که
 آمدن ایشان را محض نزول رحمت ایزدی
 دانست بمشاهدۀ دیدار فایض الانوار شیخ مذکور
 بغایت محظوظ و سعادت اندوز گردید و در هر باب
 حسب اشاره ایشان تا ممکن و مقدور بود
 بجان کوشیده شرایط اخلاص بتقدیم رساند چون
 در اینولا مشیخت پناه مذکور از مهمات این جا
 خاطر جمع نموده متوجۀ آن حدود شده اللہ یقین
 است که احوال نامرادی فقیر زبانی بیان خواهند
 نمود زیاده چه تصدیح دهد

It is proper that, considering the honor of seeing him as fortunate, and studying from your soul to honor and respect him, and esteeming his application to you, on any business or transaction a happiness, you be guilty of no neglect in bringing it to a conclusion: for his soul is dear to me; and on this account I shall be exceedingly obliged to you. May your friends be prosperous!

LETTER XXXI.

YOUR amber-scented epistle arrived at a lucky time; and my brain was refreshed by its contents. With regard to what was written by your friendly and amicable pen on the subject of attention and respect, and of pleasing the beloved Prelate Shaikh Zeeallah, verily considering his arrival to be really the descent of the mercy of God, on seeing the said enlightened Prelate I became delighted and happy. And having, conformably to your directions, exerted myself heartily to the utmost of my power and ability, I have performed the duties of sincerity. As the said Prelate, having settled his business here to his satisfaction, has now turned towards your territories, he will surely report my distressed situation. What farther trouble should I give you?

LETTER

مکتوب سی و دوم

ای ماه آسمان خوبی و ای سرور گلستان محبوبی ای
نور دیده عشاق و ای سرور سینه مشتاق از روی
تلطف و مهربانی وعده فرموده بودی که کلبه احزان
ترا بنور حضور موفور السرور منور می سازم حقا که
از آن باز دیده امید بر شارع انتظار است

بیت

از آن روزیکه گفتی خوابم آمد دیده بر راهست
چه میسوزی بداغ انتظارم چون نمی آیی
اگر بحسب وعده از دیدار فرحت آثار دیده انتظار
دوستان را پیرایه نورانی بخشند از وفور مهربانی چه
عجب

بیت

بیا بیا که صد جانب آرزومندم
بیا که بکسدم از خویش و با تو پیوندم

مکتوب سی و سوم

ای عاشق رنجور و ای منتظر مهجور از نامه تو
چنان معلوم شد که آرزوی ملاقات ما در دل و
هوای وصال ما در سرداری

LETTER XXXII.

O MOON of the heaven of goodness ! O cypress of the garden of affection ! O light of the eye of lovers ! O joy of the affectionate heart ! Out of your benignity and kindness you promised to enlighten the cell of my melancholy, with the ray of your exhilarating presence. Verily since that time the eye of hope is upon the high road of expectation.

DISTICH.

“ Since the days you said I will come mine eye is upon the road ;

“ Why do you burn me with the caustic of expectation ? Why don't you come ? ”

If agreeable to your promise you should give, by a joyful sight of you, illuminating brightness to the longing eye of your friends, no wonder at the excess of your kindness.

DISTICH.

“ Come, come, for I love you with an hundred souls.

“ Come, for I am torn from myself, and united with thee.”

LETTER XXXIII.

O AFFLICTED lover and forsaken expectant ! I have understood that you long to see me ; and still preserve your attachment for me.

But

اما بر وعده خوبان نباید بود در سخن ایشان
دل نباید نهاد

بیت

ز خوبان کس وفاداری ندیده
جز آئین جفاکاری ندیده

با وجود آن اگر عاشق صادق است و بیدار قانع
چه مانع است

بیت

عشق بازان در طریق عشق کر باشند پاک
خوبرویان کر پیامیزند با ایشان چه پاک
یطاقشی در کار نیست صبر باید کرد زود باشد که
ماه جلاله از روزن خانه بر آید و نهال قامتیم بمنظره
سیا اندازد

مصرع

صبر تلخ است ولیکن بر شیرین دارد

مکتوب سی و چهارم

شکوفه دوحه سیادت غنچه ساتین نقابت زبده
آل طه و یس

خلاصه

But you ought not to depend on the promise of Beauties; you ought not to set your heart on their assurances.

DISTICH.

“Amongst Beauties nobody ever met with fidelity!
“Nor with any thing but schemes to torment.”

Nevertheless, if the lover be sincere and content with beholding, what objection is there?

DISTICH.

“When lovers are sincere in their affection,
“What harm though Beauties attach themselves
to them?”

Want of firmness will not do; patience is requisite. The moon, my beauty, may soon shine from the window; and the tree of my stature may cast its shadow on the terrace.

HEMISTICH.

“Patience is bitter, but it bears sweet fruit.”

LETTER XXXIV.

MAY the flower of the tree of authority, and the bud of the gardens of command, the cream of the descendants of *س و ي ت*,

Y

the

خلاصه عترت سید المرسلین میران جیو همواره
در حفظ حفیظ باشند چون دیروز بواسطه بعضی
مهمات ضروری در حضور عرض کرده بودم امید
که در انصرام آن توجه عالی مبذول فرمایند که
باعث کموننی بنده است تکیه بر مهربانی و عطف
آن ذات شریف کرده تصدیع داده شد ایام بکام باد

باب ششم در خطوط و قبالات شرعی

خط بیع حویلی

اقرار کرد و اعتراف شرعی نمود منخبر باسم و
نسب خود خواجه کرم الله و لدر خواجه شهاب الدین
بن عبداللہ قریشی بر آنکه یک خانه تعمیر
یافته بنحشت پخته قائم الحدود حد شرقی آن متصل
خانه یعقوب و لدر کریم داد و حد غربی آن ملحق
بدیوار خانه الهداد و لدر میر قریشی و حد جنوبی
آن متصل شارع عام و الیه الباب و حد شمالی
آن پیوسته بمسجد فضل الله و لدر شیخ بهاء الدین
که واقع است در بلده رحیم آباد در محله قاضی پاره

the most precious of the progeny of the chief of the prophets, Miran Jew, be ever under the care of the Protector ! As I yesterday presented an address to you on some affairs of consequence, I am hopeful that in the management of them you will shew me your illustrious favor ; for it will lay me under an obligation. Confiding in your kindness and benevolence, I have given you this trouble. May your days be happy !

CHAPTER VI. *Of Instruments and Contracts of Law.*

A CERTIFICATE of the Sale of a House.

THE deponent, by name and lineage Khojeh Kerim-ulla, son of Khojeh Shehab ud deen, son of Abdulla the Koraisian, maketh affirmation and legal acknowledgement to this effect : “ That I have sold to Kho-
 “ jeh Mohammed the son of Khojeh Bazeed, for the
 “ sum of one thousand Shahjehani Rupees present cur-
 “ rency, weighing eleven Masheh, a house built of
 “ burnt bricks with certain boundaries, (the east
 “ side adjoining to the house of Jacob son of Kerim-
 “ dad ; the west side close to the wall of the house
 “ of Illahidad the son of Meerkoraisi ; the south
 “ side contiguous to the high road and the gate ; and
 “ the north side close to the mosque of Fazilulla son
 “ of Shaikh Behau-ud-deen), which is in the town of
 “ Reheemabad in the district of Kaziparch ;

و بلا مشارکت غیری در تصرف مالکانه من بود
 بعوض مبلغ یک هزار روپیه شاه جهانی رایج
 الوقت بوزن یازده ماث بدست خواجه محمد ولد
 خواجه یزید فرو ختم و مبلغ مذکور در قبض و تصرف
 خود آوردم همسایه با اسم رجبی و فتو کواهی دادند
 که آن خانه ملکی و موروثی بایع مذکور بود و
 شیخ عبداللہ ولد شیخ عبدالکریم عہدہ نمود کہ
 اگر ثانی الحال وارث دیر پیدا شود و دعوی
 کند او از عہدہ جواب آن بر آید این چند کلمہ
 در محکمہ شرع شریف بقلم آمد کہ عند الحاجت
 حجت باشد بتاریخ بست نهم شهر محرم الحرام
 سنہ ۱۱۸۱ ہجری نبوی صلی اللہ علیہ و سلم

خطر فروخت کنیزک

اقرار کرد و اعتراف نمود خواجه عبداللہ ولد خواجه
 محمد در حالت نفوذ جمیع تصرفات بر این وجہ
 کہ یک نفر کنیزک کل بہار نام سبز قام میانہ قد
 میش چشم بلند بینی پیوستہ ابر و در ہر دو
 گوش سوراخ تھپنا بست سالہ بعوض مبلغ
 بست روپیه رایج الوقت کہ نصف آن دہ روپیه
 باشد بدست میر درویش محمد ولد محمد مراد
 فرو ختم و مبلغ مذکور در تصرف خود آوردم این
 چند کلمہ بطریق سند در محکمہ شریعت غرا بقلم
 آمد تحریر فی التاریخ یازدہم شهر ذی القعدہ
 خطر

“ and was my exclusive right, without the participa-
“ tion of any other person : and have received the
“ said sum into my hold and possession.” The neigh-
bours Rijibi and Futtoo have testified, that that house
was the estate and inheritance of the said seller ; and
Shaikh Abdulla, son of Shaikh Abdulkereem, has enga-
ged, that if any other heir appear and present a claim,
he will be responsible. These few words were writ-
ten in the court of Justice, that in case of need there
may be proof, on the 29th of the Month Mohurru-
ulheram, in the 1190th Year of the flight of the
Prophet, with whom be the peace and blessing of God !

A CERTIFICATE of the Sale of a Slave Girl.

KHOJEH Abdulla son of Khojeh Mohammed, be-
ing of age, and in full possession of all his faculties,
affirms and declares to this effect: “ I have sold to Meer
“ Dervais Mohammed, son of Mohammed Morad, a
“ slave girl named Gulbehar, of a copper complexion
“ and middle size, with grey eyes, high nose, joined
“ eyebrows, and both her ears pierced, supposed about
“ twenty years of age, for the sum of twenty current
“ Rupees, the half of which is ten ; which sum I have
“ received.” These few lines were drawn out in Court
by way of Certificate, on the eleventh of the Month
Zeekkadeh.

خطر بیع برده

باعث تحریر این سطور آنکه منک علی ولد نظام
متوطن جالور ام اقرار صحیح شرعی مینمایم بر
این صورت که یک کنیزک تخمیناً سه سال بمقابلت
مبلغ بست روپیه اکبری رایج الوقت بطوع و
رغبت خود بدست محمد قاسم بیع کردم و فرو ختم
و مبلغ مذکور گرفته نوشته میدهم که اگر ثانی
الحال کسی در این باب دعوی و سخنی نماید
جواب کوئیم و خاطر نشان کنم این چند کلمه
بطریق سند نوشته دادم که عند الحاجت حجت
باشد تحریر فی التاریخ بست و نهم ماه صفر المظفر
ختم اللہ بالخیر و الظفر سنه ۱۱۹۱ هجری نبوی

تمسک فروخت باغ

اقرار کرد و اعتراف صحیح شرعی نمود منخبر باسم
و نسب خود بایزید ولد فرید ابن داود بن
عبدالرحیم که یک قطع باغ موازی ده یکم زمین
مع چهار دیوار تعمیر یافته پنخشت بخت و دو صد
اشجار از قسم انبه و توت و لیمو و کنار و نخل
که میراث از پدر ما رسیده بود بعوض مبلغ
دو صد روپیه شاهجهانی که نصف آن یک صد باشد
بدست خواجه کریم ولد میان هاشم فرو ختم

و

A CERTIFICATE of the Sale of Slave Girl.

THE occasion of writing these lines is to certify, that I Ali son of Nizam, resident in Jalore, make just and legal declaration to this effect: That of my own free will and accord I have disposed of and sold to Moham-med Kasim, a slave Girl, supposed to be three Years of age, for the sum of twenty Akberi Rupees present currency; and having received the said sum have given a receipt; that if any person should again make a claim or demand on this account, I may be responsible, and give him satisfaction. These few words I have given by way of Certificate, that in case of need there may be evidence. Written on the 29th of the month Saffirulmuzaffir, (may God bring it to an end in happiness and success) in the 1190th Year of the flight of the Prophet.

A CERTIFICATE of the Sale of a Garden.

I THE deponent, by name and lineage Bazeed, the son of Fereed, the son of Daood, the son of Abdur-reheem, make just and legal affirmation and acknowledgement, that I have sold to Khojeh Kereem the son of Mian Hashim, for the sum of two hundred Shahjehani Rupees, a piece of garden ten Begas in extent; with four walls built of burnt bricks, and two hundred trees of Mangoes, Mulberries, Limes, Plums, and Dates, which came to me by inheritance from my father;

and

و مبلغ مذکور در قبض و تصرف خود آوردم اگر
ثانی الحال کسی دعوی نماید باطل باشد این چند
کلمه بر سبیل سند در محکم شریعت غرّا بقلم آمد

تمسک قرض

غرض از این تحریر آنکه منکد احمد ولد محمود صدیقی
ام مبلغ یک صد روپیه شاه جهانی رایج الوقت
از مال خواجه بختاور بوعده دو ماه بطریق قرض
حانه کرشم و در تحت تصرف خود آوردم بشرط
آن که بعد از گذشتن میعاد هرگاه طلب نماید
بلاعذر ادا نمایم و هیچ حیل در پیش نیارم این
چند کلمه بر سبیل حجت بطوع و رغبت نوشته
وادم که عند الحاجت حجت باشد تحریر فی التاریخ
هفدهم شهر شعبان المعظم سنه ۱۱۹۱ هجری نبوی
صلی الله علیه و سلم

تمسک اجاره موضع

مقصود از تحریر این سطور آنکه منکد علی محمد
ولد شهاب الدین ام موضع سلیم پور معمول پرکنه
فرید آباد که بجاگیر رفعت پناه میرجان مقرر است
از وکلای ایشان بمبلغ پانصد روپیه رایج الوقت
بطریق اجاره کرشم

and have received the said sum into my hold and possession. If any person shall afterwards claim it, it will be false. These few lines were publicly written in Court by way of Certificate.

A BOND for Money Borrowed.

THE purport of this writing is this : That I Ahmed, the son of Sadeeki, have received from Khojeh Bukhtawer the sum of one hundred Shahjehani Rupees, present currency, for the space of two Months, free of interest, and have got it into my possession ; on this condition, that after the expiration of the term of payment I shall return it without putting off, whenever he shall demand it ; and shall make use of no evasion. I have written these few lines of my own free will and accord by way of Certificate, that in case of need there may be evidence. Written on the 17th of the Month Shabaun ul maazim, in the 1190th Year of the flight of the Prophet, with whom be the peace and blessing of God !

A LEASE for a Village.

THE intention of writing these lines is this : I Ali Mohammed, the son of Shebuddeen, have taken in farm the village of Selimpoor belonging to the Pergunneh of Fereedabad, from the agents of the eminent Meer Khan, to whom it is given for a Jageer, for the sum of five hundred current Rupees ;

که مبلغ مذکور را در سال تمام سرکار خان
مزبور برسانم و هیچ عذر و حیل نیارم اگر عیاذا
بالله آفت سماوی به اراضی مسطور روی دهد بعد
از تحقیق مجرا بلیرم این چند کلمه بر سبیل سند
نوشته دادم که ثانی الحال حجت باشد تحریر فی
التاریخ دوازدهم شهر ذی الحجه سنه ۱۱۴۴ هجری

خط ضامنی

باعث تحریر آند چون شیخ عبداللہ ولد رحیم داد
بواسطه معاملہ عالی شرکار نواب مستطاب
معنی القاب مقرر کشته مند کرم اللہ ولد شمس
الدین ام بطوع و رغبت خود حاضر ضامن او شدم
که اگر موسی الیہ بی رخصت رکلائی ایشان جائی
برود بنده او را بلاعذر حاضر کرده بدهم و اگر حاضر
نسازم از عہدہ جواب او برآیم این چند کلمه
بطریق سند نوشته دادم که ثانی الحال حجت باشد
تحریر فی التاریخ دوازدهم شهر صفر ختم اللہ بالنحیر
و الظفر سنہ ۱۱۹۱

خط ضامنی

غرض از این نوشته آند مند ملک محمد ولد
ابراہیم متوطن دارالسلطنت لاہور ام

اقرار

and shall pay the said sum to the said Khan yearly ; and shall make use of no pretence or evasion. And, which God forbid, should a calamity from the weather fall upon the said land, after proper investigation, let a deduction be made. These few lines I have written that there may be proof. Written on the 12th of the Month Zeelhijeh in the 1144th of the flight.

A BOND of Security.

THE cause of writing this is, that whereas Shaikh Abdulla, son of Reheemabad, is appointed to the revenue business of the good and illustrious Nabob, I Kerimulla, son of Shemsuddeen, have spontaneously and voluntarily appeared as his Bondsman ; that if he absent himself without the permission of the Nabob's agents, I shall cause him to appear : and if I do not, that I shall be responsible according to my engagement. These few lines I have written by way of Certificate, that if there be any occasion there may be proof. Written on the 12th of the Month Saffir, which may God terminate in happiness and prosperity, in the Year 1190.

A BOND of Security.

THE purport of this writing is this : I Milik Mohammed son of Ebraheem, resident in the Metropolis of the Empire, Lahore,

اقرار میکنم بر این وجه که جمال خان ولد کمال
 خان بضامن بنده در سرکار بندگان سیادت و
 اقبال پناه میران صاحب نوکر شده و علوفه خود
 گرفته در خدمت قیام و اقدام نماید و بی رخصت
 جایی دیگر نرود اگر ثانی الحال بی رخصت
 متصدیان سرکار برود حاضر کنم اگر حاضر نکنم از
 عهده جواب آن برآیم این چند کلمه خط ضامن
 نوشته دادم که ثانی الحال حجت باشد تحریر
 فی التاریخ بست و دویم شهر ربیع الاول سنه
 ۱۱۹۱ هجری

خط آزادی

در محله قضا آمده اقرار صحیح شرعی نمود منبر
 باسم و نسب خود عبدالرؤف ولد خان محمد
 بر این جمله که بختیار نام غلام سبز قام میانه قد
 سلیم الاعضا که خاص ملک من است آزاد کردم
 و خط آزادی دادم که هر جا که خواهد بطور خود باشد و
 بعد از فوت من هیچکس از وارثان مرا بروی
 حق نیست بتاریخ فلان تحریر یافت

خط فارغگی معامله

غرض از این نوشته آنکه منده فلان ام انچه دعوی
 حساب معامله کلی و جزوی نخواهد کریم داد ولد
 احمد دایم فهمیده کرشم

do engage that Jemal Khan son of Kumal Khan, being admitted upon my security into the employment of the servants of the powerful and fortunate Meeran Saheb, and paid his wages, shall be steady and diligent in the service; and shall not absent himself without permission. If he shall ever abscond without leave from the Muttissuddies of Government, I shall produce him: and if I do not, I shall answer for him according to engagement. I have given these few lines, that hereafter there may be proof. Written on the 22nd of the Month Rubbiulawill, in the 1190th Year of the flight.

A DISCHARGE from Slavery.

I THE Informant, by name and pedigree, Abdirroof, the son of Khan Mohammed, having come into Court, make just and legal declaration, that I have set at liberty Bukhtyar, a slave of copper complexion, middle size, sound in limb, and who is my own property; and have given him his discharge, that wherever he chooses he may be at his own disposal. And after my death none of my heirs have any right to him. Written on a certain date.

The DISCHARGE of an Accompt.

IT is represented by this writing, that I, A. B. have settled and received every claim I had on account of my public and private transactions with Khojeh Ke-reemdad the son of Ahmed,

and

و لادعوی نوشته دادم دیگر دعوی ننمایم و اگر
دعوی ننمایم دروغ باشد این چند کلمه بر سبیل
سند نوشته داده شد که عند الحاجة حجت باشد

خطر بندگی

در محله شریعت آمده اقرار صحیح شرعی نمود
منجبر باسم و نسب خود احمد ولد الہداد بر
این جملہ کہ صندل نام کنیزک از ان خواجہ
بدرالدین را بطوع و رغبت خود بزنی قبول کردم
و خطر غلامی نوشته دادم مابقی عمر از بندگی و غلامی
ایشان عذر نیارم این کلمہ بطریق سند نوشته
داده شد

باب ہفتم

در نوشتن دستک و سرنامہ خطوط و غیرہ

دستک راہداری

دستک باسم کما شہای جاکیرداران و چوکیداران
و کذربانان و زمینداران راہ لہور آنکہ سیادت ماب
سید مرتضی اسباب بعضی کارخانجات سرکار خاصہ
شریفہ حسب الحکم اشرف اقدس بدار السلطنت
لہور می برد باید کہ بواجبی خبردار بودہ از خود و خود
سلامت بکذرانند و هیچ وجہ معطل ندارند

and have given him a discharge, and have no other claim : and if I make any other it will be false. These few lines I have given by way of Certificate, that if necessary there may be evidence.

AN OBLIGATION of Bondage.

I The deponent, by name and lineage, Ahmed the son of Illahidad, having come into the Court of Justice, make just and legal acknowledgement, that I have, of my free will and accord, agreed to marry Sandil a slave-girl belonging to Khojeh Badderuddeen, and have bound myself his slave ; and during the remainder of my life I shall not dispute my Bondage. These few lines are written by way of Certificate.

CHAPTER VII.

Of writing ORDERS and ADDRESSES, &c.

A Passport.

TO the Gomashtehs, Jageerdars, Chokidars, Guzerbans, and Zemindars on the road to Lahore. Whereas the noble Seyid Murtizi carries by royal orders some household articles for Government, to the Metropolis of Lahore, it is required that, being duly attentive, they conduct him through their territories in safety ; and in no respect allow him to be neglected.

And

و اگر عیاذاً باللہ در حدود کسی امری واقع خواهد
شد از جواب آن او بیرون خواهد آمد در این باب
قدغن دانند تحریر فی التاریخ فلان شهر فلان
سنه فلان

دستک باسم عمل و فعله فراش خانه سرکار خاصه شریفه

دستک باسم عمل و فعله فراش خانه سرکار
خاصه شریفه آنده چون حسب الحکم عالی داروغلی
فراش خانه کل بعهده و اہتمام سعادت
نصاب میر درویش مقرر و مفوض گشته باید
کہ مشارالیرا داروغه و صاحب اہتمام آن کارخانه
دانستہ از سخن و صلاح او بیرون نروند کہ ہر اینہ
مطابق ضابطہ و قانون سرکار عالی بودہ باشد و
متابعتہ اورا کما ینبغی بجا آرند و مومی الیرا باید
کہ شیوہ راستی و دیانت را شعار خود ساختہ نوعی
بلوازم و مراسم آن امر پردازد کہ مزیدی بر آن
متصور نباشد و دستور داروغلی خود را موافق
معمول آن کارخانہ متصرف شود در این باب
حسب الحکم عمل نمودہ تخلف نورزند

دستک

And (which God forbid) should an accident happen in any body's territories, he shall be brought to an account for it. Consider this as positive. Written on a certain day of a certain Month, of a certain year.

AN ORDER to the Factors and Agents of the Royal
Chamberlain's Office.

TO the Factors and Agents of the royal Chamberlain's Office. Whereas the superintendancy of the whole of the Chamberlain's department is confirmed and delivered by royal command to the care and trust of the noble Meer Dervais, it is required, that considering the said person superintendant and inspector of that department, they deviate not from his counsel and advice ; which in every respect shall be agreeable to the establishment and regulations of Government : and let them obey him as they ought. And it is required of the aforesaid, that, distinguishing himself by the practice of integrity and fidelity, he perform the duties and functions of that office in such a manner, that nothing better can be conceived. And let the dues of his superintendency be exacted agreeable to the practice of that office. Acting in this business according to orders, make no opposition.

دستک محکمہ قضا

دستک باسم الہداد آندہ برای جواب دعویٰ شیخ
الہداد بدار القضا آمدہ حاضر شود کہ معاملہ بحسب
شرع شریف فیصل یابد در این باب قدغن داند

دستک عدالت

دستک باسم محمد مراد آندہ عبد اللہ بدار العدالت
العالیہ آمدہ ظاہر نمود کہ دعویٰ شرعی بہ او دارد
و او تمردی می ورزد باید کہ بدین دستک برای
جواب دعویٰ مشارالیه حاضر شود کہ معاملہ موافق
شرع شریف بقطع برسد

دستک کوتوالی

دستک باسم بیوپاریان کنج آندہ بسجود رسیدن
دستک بچو ترہ کوتوالی آمدہ حاضر شوند و اہمال نورزند

دستک برای کروڑی

دستک باسم کماشتہای کروڑی خضر آباد آندہ جمع
و خرچ فوطہ داری پرکنہ مذکور فصل خریف
گرفتہ بدفترخانہ اعلیٰ حاضر شوند و معطل نمایند
دستک

AN ORDER of a Court of Law.

THE Order of the Court of Law to Illahidad is as follows : Let him appear in Court to answer to the suit of Shaikh Mohammed Ali ; that the matter may be settled according to the noble Law : Consider this as positive.

AN ORDER of a Court of Justice.

THE Order of the Court of Justice to Mohammed Morad is as follows : Abdulla, having come into the high Court of Justice, has set forth that he has a lawful claim upon him ; which he denies. On seeing this Order let him appear to answer to the charge of the said person, that the affair may be decided according to the noble Law.

AN ORDER from a *Kotwal*.

THE Order to the retailers of the corn-market is as follows : Upon the arrival of this Order let them instantly repair to the Kotwal's Office ; and make no delay.

AN ORDER to a *Krori*.

THE Order to the Gomashtes of the Krori of Khezorabad is this : Having brought along with them the collections and disbursement of the Fotidari of the said Pergunneh for the term of harvest, let them appear at the royal Secretary's Office, and let them not delay.

دستک بنام وکلا

دستک باسم وکیل رفعت و امارت پناه بهادر خان
آند اسپان طویلده خاصه شریفه بعهده و اهتمام خان
مذکور مقرر است برای محله حاضر سازند

دستک بنام عمده و فعد کارخانجات خاصه شریفه

دستک باسم عمده و فعد کارخانجات سرکار خاصه
شریفه آند چون در این نزدیکی نهضت رایات
اجلال فیروزی و اقبال مقرر است آنچه بار برداری
ضروری بجهت اسباب کارخانجات درکار بوده
باشد از روی فهمیدگی نوشته مهر خود نموده بدهند
که موافق آن سرانجام بار برداری کرده شود

دستک برای تعیناتی

دستک باسم بهادر خان و جماعه او آند چون شمارا
همراه رفعت و شجاعت پناه محمد سراد فوجدار
پرکنده غطیت پور تعین نموده شد باید که با جمعیت
و استعداد تمام خود را نزد او رسانیده و از خدمات
و ترددات آنجا بمشارایه رفاقت نموده از سخن و
صلاح او بیرون نروند و متابعت او را بواجبی نمایند

AN ORDER to a *Vakeel*.

THE Order to the Vakeel of the eminent noble Behader Khan is this: The Horses of the Royal Stable are committed to the attention and care of the said Khan; let him bring them to be reviewed.

AN ORDER to the Officers and Agents of the Royal Household.

THE Order to the Officers and Agents of the Royal Household is this: Whereas the march of the standard of splendor, victory, and prosperity is now determined, whatever necessary conveyance may be required for the Household furniture, having drawn out a list of them, send it to me sealed; that a provision of carriages may be made accordingly.

AN ORDER for a Detachment.

THE Order to Behader Khan with the troops under his command is this: Being ordered to join the illustrious and valiant Mohammed Morad Foujedar of the Pergunneh of Azmutpoor, it is required that having carried your troops with all your stores to him, and having shared with the said person in the duties and fatigues of that service, you deviate not from his command and counsel; and that you pay him due obedience.

And

و مایانه خود را بموجب تصدیق متصدیان حضور از
تحویل فوط دار پر کند مذکور ماه بمه ماه میگرداند باشند
در این باب قدغن دانسته تخلف نورزند

دستک عدم مزاحمت کشنی

دستک با سمر متصدیان ملاکان گذر آب آند چون
بجهت مهمات پادشاهی پن سوپهی با آن روی
آب آمد و رفت دارند باید که مزاحمت او نکردند
و معطل ندارند در این باب قدغن دانند

سقط نامه

باعث تحریر این سطور آند پوست یک راسم
اسپ مشکی بر ران سواری داغ بابت طوید
خاصه شریه که بعهد و ایتام میرعلی کروری
پر کند سام مقرر است در چبوتره کوتوالی قصبه
رایپور حاضر آوردند که بتاریخ بست و یکنم شهر
محرم الحرام سنه ۱۱۹۱ در سرای بازیدخان سقط شد
چنانچه درینولا اکثر مردم معتبر که در آن سرای
بودند بر صدق این معنی کوایی دادند بنابر آن
این چند کلمه بطریق صورتحال بقلم آمد

تجویزنامه

And agreeable to the Certificate of the Muttiffuddies of the presence, draw your pay Monthly out of the hands of the Fotidar of the said Pergunneh. Considering this as peremptory, make no resistance.

A Pass for Boats.

THE Order to the Muttiffuddies of the Boatmen of the Ferry is this : Whereas small boats have occasion to cross the water on the business of Government, it is required that they give them no trouble, nor stop them. Let them consider this as positive.

A CERTIFICATE of the Death of a Horse.

THE cause of writing this line is this : They have brought to the office of the Kotwal of the village of Rauipoor the skin of a black horse, with the mark of the stables of Government (which are under the management of Meer Ali, Krori of the Pergunneh of Sam), upon his thigh, which fell down at the Inn of Bazeed Khan, on the 21st of the Month Mohurramul Heram, in the Year 1190. Accordingly many creditable people who were in that inn have given evidence to this effect. Therefore these few words are written as a state of the case.

تجویز نامه

چون حکم جهان مطاع آفتاب شعاع بنام کمترین
 بنده شرف ورود یافته که هرکس از بندهای درگاه
 والا در این صوبه خدمتی شایسته نماید و دولت
 خواهی از او ظاهر شود فراخور آن تجویز اضافه او
 نموده بدرگاه فلک اشتباه معروض دارد درینولا
 چون خواجه محمد حسین هر کونه خدمات پسندیده
 بجا آورده و جمعیت زیاده از ضابطه نگاه میدارد و
 بنده دولت خواه سرکار است بنابر آن دو صدی ذات
 و پنجاه سوار اضافه او تجویز نموده که بمکلی از اصل و
 اضافه هفتصدی و — صد سوار بوده باشد امیدوار
 است که اگر بمعروض قبول افتد دیوانیان عظام
 مطابق حکم مقدس داخل واقع سازند

محضر نامه

بنده مظلوم ابوالنحیر ولد عبدالرحیم قریشی سوال
 میزند و استشهاد میخواهد بر این معنی که خواجه
 غیاث بی حجت شرعی یک قطعه باغ ملک
 مرا که در قصبه سیدپور واقع است بزور و تعدی
 متصرف شده و شیخ احمد نام برادر حقیقی مرا
 بجان کشته و چون قصد کشتن من کرد از آن
 جا که نخت جان خود را سلامت بردم

An APPLICATION for additional Allowances.

WHEREAS the world-subjecting Sun-refulgent Mandate directed to the least of your slaves arrived, requiring that, whosoever of the servants of Government in that Soobah should serve properly, and whose fidelity should appear, having studied his advancement accordingly, I should represent it at your Heavenly Palace. Now as Khojeh Mohammed Hussain has performed every kind of laudable service, and keeps up more men than the establishment; and your servant is a well-wisher of Government, having therefore proposed for him an addition of two hundred rupees pay and fifty horse, so that the whole, including the original number and the augmentation, may be seven hundred rupees and three hundred horse, I am hopeful, that, if it meet with your consent, the royal Diwan will cause it to be confirmed agreeable to your sacred command.

A Summons.

I THE injured slave Abu'lkheir son of Abdurreheem the Koraisian, petition and call for evidence on this account, that Khojeh Gheas, without any lawful authority, has, by force and violence, taken possession of a Garden belonging to me in the village of Seyid-poor; and has put my brother Shaikh Ahmed to death: and, when he formed a design of murdering me, I fled and escaped with my life.

B b

Whoever

هرکس که از این واقعہ اطلاع داشتہ باشد عند اللہ
کوای خود بنویسد یا بنوشتن اجازت فرماید کہ از
ثواب بی بهره نباشد

تصدیق حاضری

تصدیق باسم محمد خان و جماعہ او آندہ من ابتدای
غرہ شہر محرم الحرام سنہ ۱۱۹۱ لغایت آخر ماہ
صفر سنہ الیہ خان مذکور معہ جماعہ خود ہمراہ بندہ
در گاہ در خدمت پادشاهی حاضر اند دیوانیان عظام
ماہیانہ آن جماعہ را موافق ضابطہ سرکار خاصہ شریفہ
تنخواہ نمایند

سرنامہای عرایض

سرنامہ عرضداشت

عرضداشت بندہ ہاشم باریافتگان در گاہ عرش
اشتباہ بعرض اقدس آعلی رسانند

عرضداشت فدوی مظفر استادہائی پایہ سریر خلافت
مصیر کیمیاتاثیر بلذرائد

سرنامہ مکتوبات

شرف مطالعہ نواب اقبال آثاری محبوبان ملازمی
فلان مشرف باد

بعز مطالعہ نواب مستطاب فلک جناب آصف
جاہی فلان معزز باد

Whoever has had any intelligence of this affair, let him for the sake of God write his evidence, or cause it to be written ; that he may not be deprived of his reward.

A CERTIFICATE of having served.

THE Certificate of Mohammed Khan and his troops is this: That from the beginning of the Month of Mohurram ul heram of the year 1190, to the expiration of the Month Saffir of the same year, the said Khan, together with his followers, have been along with me on the service of Government. Let the royal Diwans give that body an assignment for their wages agreeable to the establishment of Government.

THE ADDRESSES of Petitions.

LET the servants of the Heavenly Palace present the Arizdasht of the slave Hashim to his most sacred Majesty.

LET them who stand at the foot of the imperial and alchymical throne present the Arizdasht of the slave Mozaffer.

The ADDRESSES of Letters.

LET it be dignified by the honor of the perusal of the fortunate and friendly Nabob, A. B.

LET it be honored by the perusal of the good, illustrious, and elevated Nab^ob, A. B.

بمطالعۀ کرامی ملازمان رفعت و وزارت پناه رسانند

ملازمان مخدومی قبله گاهی خدایکانی فتح نمایند

بمطالعۀ اخوی اعزّی ملازمی معزز باد

این صحیفه بدست برادر ارجمند سعادت یار از عمر
بر خوردار رسانند

این صحیفه بشرف مطالعۀ مخدومی قبله گاهی مدّ ظله
مشرف باد

این مکتوب بمطالعۀ شریف خدام محبّت و
مودت پناه رسانند

این نامه در بلده کابل در محلّ حاجی محمد بنحانه
فلان رسانند

این عریضه بخدومت والده صاحبۀ مشفقہ مکرمه در لاهور
رسانند

این کتابت بمشیخت پناه شیخ عبداللہ در بلده
سرهند رسانند

این اشتیاقنامه بنده درگاه فلان محبوبان ملازمی عطوفت
پناهی رسانند

تمام شد

FORWARD this for the gracious perusal of the dependants of eminence and trust.

LET the respectable dependants of my fortunate Father open this.

LET this be honored by the perusal of my dearest Brother my Protector.

FORWARD this letter to my excellent, fortunate, and happy Brother.

LET this letter be dignified by the honor of the respectable perusal of my Father, whose shadow be extended.

FORWARD this letter to the honorable perusal of the servants of the asylum of friendship and affection.

FORWARD this letter to the house of A. B. in the City of Kabul, and in the district of Haji Moham-med.

FORWARD this address for the perusal of the beloved and honored lady my Mother, in Lahore.

FORWARD this letter to the Reverend Shaikh Abdulla in the City of Sirhind.

FORWARD this affectionate epistle of the slave of the Court A. B, to the refuge of friends, the asylum of kindness.

THE END.

the following is a list of the names of the persons who have been admitted to the office of the Secretary of the American

the following is a list of the names of the persons who have been admitted to the office of the Secretary of the American

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I N D E X.

<i>Roots.</i>	<i>Derivatives.</i>
ا ب	He returned.
	ماب the place of return.
ا ل	he returned, arrived, became, went before, preceded.
	ا يالت dominion.
	مال the center, place of return, resource.
	آل family, relations.
ا د	he was firm, robust, powerful.
	تايد assistance.
	تايدات aids.
ا ب ه	he recollected, he honored.
	ابهت splendor.
	مباهي glorious, proud.
	مباهات glory, pride.
ا ب ا	he was father.
	ابو father.
	آبا fathers.
ا ب د	he stood, subsisted.
	ابد eternity.
ا ت ح ف	II he gave, presented.
	تحفه a rarity.
	تحايف rarities.
ا ث ر	he made one thing follow another. II. he made an impression.

<i>Roots.</i>	<i>Derivatives.</i>
	ا ث ر a sign.
	ا ث ر signs.
	ا ي ث ر presenting, choosing.
	تاثير impression.
	ماثر signs, marks.
	موثر efficacious.
ا ج ر	he gave a reward.
	اجر a reward.
	اجاره a farm, lease.
ا خ ر	he delayed.
	آخ the end.
ا خ ا	he was brother, friend.
	اخوت fraternity.
	اخوي fraternal.
ا د ي	it become more. II. he caused to become, to be performed.
	ادا performance.
ا د ب	he invited to eat, was polite.
	تاديب correction.
	ادب politeness.
ا د م	he was tawny, brown.
	آدم a man.
ا ر خ	II. he marked the line, dated.
	تاريخ a date.
ا ر ض	he made it like the earth, it abounded with grass.

ا ر اض

Roots.

Derivatives.

ارض lands.
 ازل he suffered extreme poverty.
 رزل eternity.
 ازي it was applied and contained.
 موازي extent, parallel, equivalent.

اس II. he laid the foundation.
 اساس foundation.
 اصل it was rooted.
 اصل the root, origin.
 استیصال eradication.
 اصلا by no means.

افق he went thro' the world.
 افق the horizon.
 آفاق quarters of the globe.

افت he averted (but perhaps from قات he died) he passed
 آفت calamity.

اله he adored.

الله God, the deity.

الوہبت deity, divinity.

الہی divine.

الم he was in pain.

الم grief.

امر he commanded, ordered.

امر affair, mandate.

امرا princes.

امارت nobility.

امور affairs.

Roots.

Derivatives.

مامور ordered, determined.

امن he was secure.

امان safety.

امین protector, guardian.

امین security.

مامون secured.

مومن faithful.

امل he had hope.

مامول expectation, hope.

انس he used, frequented, became familiar.

مونس companion, friend.

اوس he presented, he repaid, made returns.

مواس society, clan, fellowship.

اول he went before.

اول the first.

اهل he married, had a family.

اهل people.

اھالی inhabitants.

ب

باب he was porter.

باب a gate.

ابواب gates.

بال he made water. v. G.

بال the heart.

باع he bought, sold, bargained.

بایع the feller.

بیع sale.

بات he staid during the night.

بیت

Roots.	Derivatives.
بيت	house, abode.
بيوتات	revenue from houses.
بان	he excelled, it was separate and distinct, manifest.
بيان	explanation.
فيما بين	between; from
في	in, ما what, and
بان	
باض	it was superior in whiteness.
بيضا	bright
بدا	he began.
ابتدا	the beginning.
بدر	he hastened.
بدر	the full moon.
بدع	he began, invented.
بدعت	a novelty, invention.
بدائع	new.
بدل	he changed, substituted, altered.
مبدل	changed.
بذل	he presented, gave munificently.
مبذول	bestowed.
برم	he was fatigued.
ايرام	troubles.
برا	he created.
باري	God the creator.
برايتا	vassals, subjects.
بر	he was pious.
ابرار	the pious.
برك	he fell on his knee, II.

Roots.	Derivatives.
	he prayed for a blessing.
مبارك	happy, fortunate.
بسط	he dilated, spread.
بسط	extension, expansion.
مبسوط	spread.
انديساط	gladness.
بشّر	he rejoiced.
بشّر	a mortal, man.
بصر	he saw.
ابصار	eyes.
بضع	he cut off.
بضاعت	a stock, capital, part, lot.
بطن	he struck in the belly, he penetrated, lay hidden.
بطون	interior parts.
بعث	he arose.
باعث	the cause.
منبعث	the origin, source.
بعض	he divided into parts.
بعضي	a part, some.
بعد	he was distant.
بعد	after, afterwards.
بعيد	distant.
بغا	he transgressed, was insolent, sought, required.
باغي	an oppressor, rebel.
كباينبغي	as was required, from
بغا & كبا	
بقا	as survived, remained.
باقي	remaining.
بقا	remainder, balance.
يعايبا	

Roots. Derivatives.

- بقايا balances.
 بی باق without balance.
 بلد he staid, dwelt.
 بلده a city.
 بلاد cities.
 بلغ he arrived at maturity, reached his end.
 بلیغ efficacious, numerous, mature.
 بلغا the eloquent.
 تبلیغ promoting, forwarding.
 مبلغ a sum, the amount, product.
 مبالغه exaggeration, struggle.
 بلا he tried, experienced.
 بلیات misfortunes, trials.
 بنا he constructed.
 ابن a son
 ابنا sons.
 ابن *pro* بن
 بنیان a foundation.
 مبانی fabricks.
 بهج he exhilarated, was joyful.
 بهجت joy, gladness.
 بهر he surpassed, excelled.
 باهر surpassing, superior.

ت

- تبع he followed, imitated.
 متابعت obsequiousness, submission.

Roots. Derivatives.

- تجر he carried on trade.
 تجار merchants.
 ترک he left, deserted.
 ترک desertion, neglect.
 تم it was whole, finished.
 اتہام completion.
 تبیم termination.
 تہام conclusion.

ث

- ثبت he stood, was fixed. II.
 he ratified, confirmed.
 ثبتي a writer, notary.
 ترا it was large and numerous.
 ثریا the pleiades.
 ثمر it bore fruit.
 ثمره fruit.
 ثنی he bent, doubled, repeated, was second.
 ثنا praise.
 ثانیاً secondly.

ج

- جاز he went, passed, it was allowed.
 اجازت permission.
 تجاوز excess.
 تجویز permission.
 جایزه consent, gift.
 جاب he brought.
 جواب answer.
 مجیت consenting, answering.

جاد

Roots.	Derivatives.
جان	he was liberal.
جود	liberality.
جبل	he formed, created.
جَبَلِيّ	innate.
جَبَن	vid. Gol.
جَبِين	the forehead.
جَدّ	he was great in dignity, he struggled, exerted. III, it was new.
جَدّ	a forefather, grandfather.
أجداد	forefathers.
جَدّ	an effort, labour, struggle.
جَدَد	renewed.
جَرِي	it flowed, came forth, happened. III, he agreed.
جَرِيَان	flowing.
جَارِي	flowing.
جَرَا	introduction, a visit of respect, tract, channel.
جَرَب	II. he tried and proved. vid. G,
جَرِيدَانَه	a certain measure, quantity of corn, &c.
جَرَد	he tore away, separated.
جَرْد	bare, only, single.
مَجْرَدَان	solitary.
جَرَم	he committed a fault.
لَا جَرَمَ	undoubtedly, from

Roots.	Derivatives.
لا	not & جَرَم.
جَزَا	he divided into parts.
جَزْوِي	a part, partial.
جَزَل	he cut, distributed.
جَزِيل	great, copious.
جَسّ	he touched, tried to feel, explored.
تَجَسّس	inquiry, search.
جَسَرَ	he dared, was bold.
جِسَارَت	presumption, audaciousness.
جَلّ	he was illustrious.
جَلَال	majesty.
أَجَلَال	splendor.
جَلّ	glory.
حِلَالَت	grandeur.
جَلَا	it was clear, manifest.
جَلَا	desertion, forsaking.
أَنْجَلَا	brightness.
جَلَس	he sat in company.
جَلِيس	companion.
مَجْلِس	assembly, company, council.
جَهَل	he was beautiful, elegant, and becoming.
تَجَهّل	accumulation, abundance.
جَهَال	beauty.
جَهِيل	beautiful.
جَهْلَه	the whole.
حَبْلَكِي	the whole.
مَجْمُوعِي	a summary.

Roots.

Derivatives.

جهر he collected.

جمهور the public.

جمع he collected, assembled together.

جمع a collection.

جمع collected.

جماعة an assembly.

جمعيت collection, recollection.

مجموعه a collection.

جمع collected.

جماعة an assembly.

جمعيت collection, recollection.

مجموعه a collection.

جنس it ripened, III. it was of the same kind.

جنس a kind, sort.

اجناس kinds.

جنب he removed to a side, declined.

جانب a part, side.

جناوب majesty, highness.

اجتناب shunning.

جانبين on both sides.

جنوبى southern.

ح

حال it passed by, existed a certain time, was running, was changed. III. he committed.

حال the state, the time present.

Roots.

Derivatives.

احوال circumstances, particulars.

تحويل charge, trust.

حواله charge, department.

حيله fraud.

محال a place, station, district.

محال an impossibility, nonentity.

محتاله a procurefs.

حاج he had need.

احتياج necessity, need.

حاجت necessity.

ما يحتاج what is wanted; from ما what, and

حاج.

حاط he guarded, observed.

احتياط caution.

حان it was the time.

احيانا some times.

حب he raised to feed.

حبوبات grain, corn.

محبوب beloved, the mistress.

محبان lovers.

محبت love, affection.

حبل he entered into league.

حبل a rope, ligature, league.

حتم he pointed out, passed judgment.

حاتم

Roots.	Derivatives.
ح	حاتم a judge.
حج	he intended, took steps, set out for Mecca, disputed, opposed.
حج	argument, proof.
حجب	he intervened, separated, kept out.
حجاب	porters.
حد	he fixed bounds.
حد	a limit.
حدود	boundaries.
حدث	it was new, it happened.
حوادث	news, accidents.
حوادث	events.
حرم	it was prohibited.
حرام	prohibited.
احترام	veneration.
محرم	prohibited, a confidant.
محرمان	confidants.
حرف	he changed, inverted.
حرف	a letter of the alphabet.
انحراف	deviation.
حرك	he denied his debt, II. raised commotion.
تحريك	commotion, disturbance.
محرك	moving, promoting.

Roots.	Derivatives.
حر	he became a free-man from a slave. II. he wrote correctly.
تحرير	writing, description.
محرران	scribes, writers.
حرص	he desired greedily.
حرص	greed.
حرس	he guarded.
محروسه	guarded. (garisoned, fem :.)
محروس	ib. (masc.)
حزن	he was grieved.
احزان	grief.
حسن	he was beautiful, good.
حسن	goodness, beauty.
حسنة	a benefit, reward.
احسن	more, and most beautiful.
مستحسن	approved, laudable.
حسد	he envied.
حاسدان	enemies, envious people.
حسب	he computed, considered.
حسب	a computation, account.
حساب	a calculation.
حسابي	reputable, esteemed, sufficient.
محاسبان	accountants, calculators.

Roots.	Derivatives.
حشم	he had a large retinue.
حشيت	pomp.
حشا	he filled up, inserted.
حشومنها	an account of the expenditure of any sum inserted on the margin, from من from, ها it, and حشا.
حصل	it remained over and above, was clear.
حصول	acquisition.
حاصلات	revenues.
حاصل	produce.
تحصيل	collection, revenue.
محصول	produce, harvest, revenue.
حصن	it was fortified.
حصن	fortification.
حصين	fortified.
محصون	fortified.
حص	he divided the hair, here and there.
حصه	a portion, part.
حضر	he was present.
حاضر	present, at hand.
محضر	appearance, summons.
حضرت	presence, majesty.
حضور	presence.
حظ	he was happy in plenty.
احتفاظ	delight.

Roots.	Derivatives.
محطونا	glad.
حفظ	he kept, preserved.
حفظا	custody, protection.
حفيظ	a protector.
محفوظا	protected.
حَقَّ	it happened, he was certain, he acted rightly.
حَقَّ	truth, right.
حقيقت	reality, certainty.
حقاً	really.
حقوق	rights, duties.
حقايق	the particulars, circumstances.
حقيقي	true.
تحقيق	confirmation, certainty.
تحقيقات	truths.
حقر	it was contemptible.
حقير	contemptible, mean.
حكم	he governed.
حكم	authority, command, decision.
استحكام	confirmation.
حاكم	a prince, judge.
حكام	magistrates.
محكمة	a tribunal.
محكم	strengthened, confirmed.
حكى	he related, reported.
حكايت	

Roots.

Derivatives.

حكايت a relation, narrative.

حلف he swore. II. he bound him by an Oath.

حلقة a ring.

حل he untied, halted at an inn, it was lawful.

حل dissolving, loosing, disengaging.

محله a place, station, district.

محله a halting place, encampment.

حمد he praised.

حمد praise.

حميدة laudable.

حما he protected with a guard.

حمايت protection.

حي he was ashamed, he lived.

تحيت salutation.

حير he was astonished, agitated.

حيرة astonishment, perturbation.

حيراني astonishment, distress.

حيران astonished, disturbed.

Roots.

Derivatives.

خ

خار he was well.

بالخير well, (from ب. (خار & ال).

اختيار liberty, choice.

خيريت welfare.

مختار free, arbitrary, choosing, chosen.

خال he was vain from flattery.

خيال imagination, fancy.

خان he deceived.

خيانت perfidy.

خاف he was afraid.

مخوفه dangerous.

خبر he knew.

خبر intelligence.

اخبار news.

مخبر announcing, communicating.

ختم he sealed, concluded.

ختم conclusion.

خجل he was confused with shame.

خجالت shame.

خدم he served, attended.

خدمت service, employment, office.

خدمات service.

خدام servants.

مخدومه served, obeyed, mistress.

خرج

Roots.	Derivatives.
خرج	it went out.
اخراجات	expenditures.
خرف	he gathered fruit from the tree in autumn.
خريف	autumnal.
خزن	he treasured up, preserved.
خزانة	treasure.
خص	he made it peculiar and proper.
خاص	pure, peculiar.
خصوصاً	particularly.
خصوصيت	peculiarity.
	intimacy.
مخصوص	peculiar, peculiarly ascribed to, deducted.
خصم	he disputed, contended for victory.
خصمانه	hostility.
خضر	he was agitated, was in danger, it came into his mind.
خاطر	mind, intention.
خطير	important, great.
مخاطرة	danger.
خط	he drew a line, delineated, wrote.
خط	a line, stripe, writing.
خطوط	letters.
خطه	a boundary, territory.

Roots.	Derivatives.
خطى	he erred, committed a crime.
خطا	or an error.
خطيه	faults, errors.
خطب	he assembled. III. he addressed.
خطاب	an address.
خلص	he was pure, free.
اخلاص	sincerity.
خالصة	the purest part, pure.
خالصة	the purest part, purity.
خلوص	affection, purity.
خلاص	liberty.
مخالصة	sincerity, affection.
مخلصان	friends.
خلق	he formed, created.
خلق	people, the creation,
اخلاق	qualities.
خلایق	people, creatures.
خالق	the Creator.
خل	it was diminished, spoilt.
تخلل	evasion, subterfuge.
خلف	he succeeded in turn.
	III. he opposed.
تخلف	opposition, delay.
خلاف	succession.
خلاف	

<i>Roots.</i>	<i>Derivatives.</i>
	خلاف opposition.
خلا	it was empty and deserted, he retired.
	خالی free, vacant.
	خلوت a closet, retirement.
خلد	he lasted for ever.
	خلد eternity.
	مخلد durable, eternal.
خلع	he invested with a robe of honor.
	خلعت investment, a dress.
	خهن he spoke by guesses.
	تخميناً by conjecture.
د	
دار	it went round, revolved.
	دار a mansion.
	دارین both worlds.
	دور a revolution, period.
	دوران revolutions, vicissitudes.
	ادوار revolutions.
	دیار mansions.
دال	it went round by turns and periods.
	دولت prosperity.
دام	he lasted, continued.
	دوام duration.
	مدام perpetual.
	مشتدام perpetual.
داح	it was large.
	دوحه a grove.

<i>Roots.</i>	<i>Derivatives.</i>
دان	(fut. ۱) he gave and took credit.
	دین debt.
	دین faith, religion.
	دینیہ religious.
	دیانت devotion.
دان	(fut. ۲) he was low, vile.
	دیوان court, council of government, prime minister.
دبر	II. he disposed, instituted, governed, studied.
	تدبیر council, disposition.
دثر	it was worn out, it was mean, viz. vesture.
	دثار a garment, vesture.
دخل	he entered.
	دخل admission, entrance.
	داخل entering.
در	she gave milk in streams.
	در a pearl.
درج	he proceeded by steps, folded up.
	درجه step, degree.
	درجات degrees.
	مندرج comprehended, comprehending.
درع	II. he put on a coat of mail.
	درعه a measure about a yard.

Roots.

Derivatives.

- د ر ك he prosecuted, at-
 tained, reached.
 تدارك reparation.
 ادراك comprehension.
 دعا he called out, invoked.
 دعا a prayer, blessing.
 دعوات prayers, bless-
 ings.
 ادعية prayers.
 دعوى a law suit, claim.
 مدعا asserting, a prose-
 cutor, claimant.
 استدعا supplication.
 مستدعي petitioning,
 imploring.
 دق it was subtil, fine,
 minute.
 دقيق subtil, a subtilty.
 دقايق subtilties.
 دل he led, directed, pointed
 out.
 دلالت an argument,
 demonstration.
 دل he led, directed, pointed
 out.
 دليل a director, proof.
 دلاله a bawd.
 دنا it approached, it was more
 base.
 دنيا the world.
 دهن he anointed, he imposed
 on, deceived.
 مداهنه false.

Roots.

Derivatives.

- ن
 ذال he wore a long robe.
 ذيل a train, appendix,
 sequel.
 ذر he beat, reduced to
 powder.
 ذرة an atom.
 ذرا it dispersed, blew away.
 ذروة the top, summit.
 ذعن he was obsequious, obey-
 ed.
 اذعان submission, in-
 telligence.
 ذكر he remembered, related,
 recorded.
 مذكور mentioned.
 ذل he was abject, vile, obse-
 quious.
 ذلت baseness.
 ذم he blamed.
 ذمه obligation, duty.
 ر
 راي he saw, knew, was of
 opinion.
 راي opinion, counsel.
 رايث a standard.
 رايات colours, standards.
 راس he was head, presided,
 ruled.
 بالراس strenuously,
 (راس & ال - ب - from)

Roots.	Derivatives.
	رأس the head.
	رياست superiority, dominion.
راح	it smelt and stunk, rested, (Pass. ربح it was blown on by the wind).
	رايح perfuming, smelling strong.
	روحاني spiritual.
راف	he was merciful, compassionate, pious.
	رافت pity, favour.
ران	he sought, searched after.
	مرید desirous, willing.
	مراد intention, desire
رام	he loved, adhered with strong affection.
	مرام desire, intention.
رب	he was superior, lord.
	رب lord, master.
	ارباب lords.
ربا	he possessed, presided, educated. II. ربت
	تربيت education.
ربط	he bound, strengthened.
	ربط tie, obligation, subjection.
	رابطه connexion, cement.
ربع	it was fourth, the fever returned every 4th day, it was spring.
	ربع a quarter.

Roots.	Derivatives.
رتب	he was firm, he arose. II. he arranged.
	ترتيب order, arrangement.
	مرتبہ a step, rank.
رتق	he closed, filled up, shut.
	رتق closing, concluding.
رجع	he returned, repeated.
	رجوع return.
	مرجوعه return.
	مراجعة return, resource.
رجل	he was a man, was manly.
	رجال men.
رحم	he pitied.
	رحم pity.
	رحيم compassionate.
	رحيم merciful.
	مرحمت compassion, favour.
	مرحوم taken into mercy, deceased.
	مراحم favours.
رحل	he laddled, he set out, travelled.
	رحلت journey, departure.
	مراحل journies, stages.
رخص	it was cheap, he was easy, remiss.
	رخصت leave, permission.

Roots.

Derivatives.

رَوَّ he returned, retorted.

تَرَدَّد hesitation, opposition.

تَرَدَّدَات doubts, objections.

رَسَلَ he sent a message.

أَرْسَالَ dispatch, dispatching.

رِسَالَة a message.

رِسَائِل letters, messages.

مُرْسِل sending, sent, an ambassador.

مُرَاسَلَة a letter, correspondence.

مُرْسَلِينَ prophets, apostles.

رَسَم he marked, wrote, prescribed.

رِسْم customs.

مُرَاسِم laws, duties, ceremonies.

رِسْمِي customary.

رَشَح he was moist, wet with sweat.

رَشَحَات drops, distillation.

رَشَد he went straight, proceeded in a good direction.

مُرْشِد a guide, director.

رَصَد he observed, he expected.

مُتَرَصِّد expecting.

Roots.

Derivatives.

رَضَا he was pleasing, was pleased.

رَاضِي satisfied.

رِضَامَنْد pleased (from رَضَا & مَند).

مُرْتَضِي content, agreeable.

مُرْضِي what is agreeable, pleasure.

رَعَى he fed, guarded, attended.

رِعَايَة observation, care.

رِعَايَا peasants.

رِعِيْتِي belonging to the peasantry.

مُرْعِي pasture, attention, attended, guarded.

رَغِب he inclined, sought, desired.

رَغْبَة strong desire, favour, affection.

مُرْغُوب desired, beloved.

رَفَعَ he raised, elevated.

رَفْع affluence.

رَفْعَة exaltation.

رَافِع exalting, an exalter.

رَفِيع eminent.

مُرْفُوع exalted, honored.

مُرْتَفِع elevated.

رَفَد he lived easily, quietly.

رِفَاهِيَة repose.

مُرْفَه

Roots.	Derivatives.
	مرفه quiet, contented.
رفق	he was benign, he favoured, accompanied.
رفاقت	company, society.
رقب	he observed, contemplated, expected. II. guarded.
رقبه	the neck.
مترقب	hopeful.
رقم	he marked, wrote.
رقم	a writing.
ركن	he leaned on, he was firm and constant.
ركن	a pillar.
ركب	he was carried, he rode, he struck with his knee.
ركاب	stirrup.
مركب	attempting, engaging in.
ركز	he fixed in the ground (viz. his spear).
مركز	fixed, centered.
مركز	the center.
رهن	he pledged, he was firm.
رهين	a pledge.

ز

زاد	he augmented, it was increased, it exceeded.
ازدياد	augmentation.
تزايد	augmentation.
زايد	abounding.

Roots.	Derivatives.
زوايد	superfluities.
زياده	more, an addition.
زبد	he gave a little of his wealth, he gave butter to eat.
زبد	cream, the best of any thing.
زبر	he wrote.
مزبور	written, before-mentioned.
زحم	he made tight, he pressed, pushed.
مزا حيت	molestation, opposition.
مزا حم	molesting, obstacles.
زرع	he sowed.
زراعت	agriculture, cultivation.
زرعي	cultivated, sown.
مزروع	sown.
مزارعان	sowers, peasants.
زكا	he was pious and just.
زكواة	alms.
زل	he stumbled and fell, he was mistaken and erred.
زلات	error.
زمن	he was impaired by time and age.
زمان	time, an age.
زم	he tied, bound up.
زمام	a bridle, reins.
زمر	he sung or played,

Roots. Derivatives.

زمرة a multitude, body, assembly.

س III. he bargained for one hour.

ساعة an hour, a moment.

سار he walked, travelled.

سار travelling out for amusement.

سائر other, the remaining.

ساد he was master, chief, he presided.

سيد a chief, lord, a descendant of Mohammed.

سيادة superiority, dominion.

سادات Lords.

ساغ it went smoothly down the throat.

سوغات rarities, a present.

سال he interrogated, he requested.

سؤال a question, demand.

ساس he managed at pleasure, he subdued by chastising.

سائسان horse keepers, grooms.

ساف it had a smell and thus he found it out.

مسافت distance, journey: In the deserts the

Roots. Derivatives.

سار guides find out the road by the smell of the ground, hence the use of this word.

سب he cut, reproached. II. caused.

اسباب instrument.

سبب a cause, instrument.

سبق he went before, excelled.

سبقت precedence.

سابق former, preceding.

سبل dedicated to the common purposes of religion.

سبيل a way, mode.

سبح he adored with praise.

سجاني divine.

سبحان الله is an expression of admiration.

ستر he covered, protected.

ستار covering, a protector.

سجد he humbled himself, adored.

ساجدة devout, prostrating.

سجادات prostrations.

مسجد a mosque, temple.

سرور he was glad, IV. he concealed.

سرور

Roots.	Derivatives.
سور	joy.
مسرت	joy.
سرىر	a throne.
اسرار	secrets.
سطر	he delineated, wrote.
سطور	lines, descriptions.
تسطير	delineation.
مسطور	written, delineated.
سعى	he proposed, endeavoured.
سعى	diligence, effort.
سعد	he was fortunate, favorable, propitious.
اسعد	most and more fortunate.
سعاوت	happiness, good fortune.
بي سعادتي	unluckiness.
سفل	it was of an inferior kind.
سفال	vile, mean.
سقط	he fell, committed an error.
سقط	a fall, stumble.
سكن	he was quiet, he dwelt.
تسكين	pacifying, quieting.
مسكن	habitation.
مساكون	inhabited.
مساكين	the poor.
سك	he covered with a broader iron or plate.

Roots.	Derivatives.
سكة	coin.
سلم	he gave safety, was a Mohammedan.
اسلام	safety, salvation.
تسليم	consignment, submission.
تسليمات	expressions and ceremonies of submission.
سلام	peace, safety, health.
سلامت	preservation from sin, safety.
سلم	peace, safety.
سلب	he seized, plundered, drew to himself.
اسلوب	a method, art.
سلط	he was vehement.
سلطنت	an empire.
سلسل	he joined and chained.
سلسلة	a chain.
سلك	he introduced one thing into another, he went the road.
سلك	a series, train.
سلوك	a way, manner, road.
مسلك	travelled, frequented, a beaten path.
منسلك	connected.
سبا	he was eminent, he gave a name, he raised himself.
اسم	name.
ساميه	sublime.
سباوي	heavenly.

<i>Roots.</i>	<i>Derivatives.</i>
سمع	he heard, listened.
استماع	hearing.
سمع	hearing.
مسماع	ears.
سبت	he proceeded to some thing, he conjectured.
سببات	marks, signs.
سند	he trusted, depended.
مسند	a kind of throne.
سند	a grant, confirmation.
سنة	he existed many years.
سنة	a year.
سنيح	it was manifest, it happened.
سوانحات	events, accidents.
سها	he forgot, neglected, omitted.
سهو	an error, omission.
ش	
شان	he acted, managed.
شان	condition, degree.
شام	it was black and unlucky.
شوم	blackness, un- luckiness.
شاك	he pierced, shewed va- lour and acuteness in war.
شوكت	majesty, pomp, fortitude.
شاق	it excited desire.
شوق	affection.

<i>Roots.</i>	<i>Derivatives.</i>
اشتياق	affection.
مشتاق	longing; full of desire.
شاخ	he grew old, was old.
شيوخ	a prelate, doctor, an elder.
مشيخ	prelates, elders.
شار	he collected together. II. he made a signal.
اشارت	a signal.
مشارا اليه	above men- tioned, (from شار
الي شار	ه).
شبه	II. he compared.
اشتماه	resemblance.
شجع	he was courageous, bold.
شجاعة	fortitude.
شجر	he propped. II. he made in the form of a tree.
شجرة	a tree.
شحن	he filled.
مشحون	filled.
شخص	he removed himself, he stood with his eyes fixed.
تشخيص	distinction, distinguishing.
مشخص	appointed, set apart.
شرع	he passed a law, got into the high road, he began, entered upon.

شارع

Roots.	Derivatives.
	شارع the high way.
	شرع law, the faith.
	شريعة law, justice.
	شرعية legal.
	شروع a beginning.
شرح	he opened, explained, declared.
	تشریح declaration, exposition.
	شرح explanation.
شرط	he stipulated, made conditions.
	شرایط conditions, articles.
شرف	he was noble.
	اشرف more, or most noble.
	تشریف honoring, the honor.
	شریف noble, holy.
	مشرف honored.
	شرف nobility.
شرق	he arose.
	شرقی eastern.
شرك	he was companion, sharer.
	مشاركت society, correspondence.
شع	he scattered in streams, rays.
	شعاع lustre.
شعر	he knew, perceived, understood.

Roots.	Derivatives.
	اشعار notification.
	شعار a sign.
شغف	he hurt about the heart, it affected him deeply.
	شغف violent affection.
شغل	he was busy.
	اشتغال exertion.
	شغل occupation, study.
	مشتغول employed.
شفق	he was moved with pity.
	شفقت clemency, indulgence.
	مشفقة compassionate, kind, <i>fem.</i>
شفا	he gave medicine, he restored to health.
	شفا a remedy, medicine.
شكر	he gave thanks, he praised.
	شكر praise.
	شكرانه thanksgiving.
شكا	he complained.
	شكايت a complaint, accusation.
شك	he doubted.
	شك doubt.
شم	it smelt.
	شبهامه fragrant.
	مشام smell.
شمس	it shone by the light of the sun.
	شمس the sun.
شمال	it turned toward the north.

Roots.

Derivatives.

- شِبَالِي northern.
 شَبُول it comprehended,
 contained, surrounded.
 مَشْتَبِل comprehending.
 مَشْهُول comprehended.
 شَوْش II, he disturbed.
 تَشْوِيش disturbance,
 confusion.
 شَهِد he testified, was present.
 اسْتِشْهَاد the summon-
 ing of evidence.
 شَهِادَة martyrdom, at-
 testation.
 شَهَر he divulged. III, he bar-
 gained by the month.
 شَهِر a city, month.
 اِشْتِهَار publication.
 شِئِي he willed, inclined.
 مَشِئَة pleasure, will.
 اِنْ شَاءَ اللّٰه Godwilling.

ص

- صَانَ he guarded, preserved.
 مَصُون guarded, pre-
 served.
 صَار he inclined, he dissected
 and divided. II, he form-
 ed, figured, painted.
 صَوْر a picture.
 صَوْرَة a figure.
 صَوَّرِي figured, imagin-
 ed.

Roots.

Derivatives.

- مَتَصَوِّر imagining, ima-
 gined.
 مَصِير the place of desti-
 nation, residence.
 صَاب it descended from hea-
 ven, it rained, it was well
 directed, went straight.
 اسْتِصْوَاب approbation.
 صَوَاب rectitude.
 صَوْبَة a province, subah-
 ship.
 صَوْبِكِي the office of
 Subahdar.
 صَوْب part, quarter.
 صَبَح he gave a morning drink,
 it was of a black colour
 approaching to red.
 صَبَاح the morning,
 dawn.
 صَبِيح morning.
 صَبِر he was patient, he restrain-
 ed himself.
 صَبْر patience.
 صَحِب he accompanied.
 اصْحَاب companions.
 صَاحِب lord, master,
 صَحْبَة society, friend-
 ship.
 مَصْحُوب accompanied.
 صَحِيح he was well, whole, free
 from fault.
 صَحْت health.
 صَحِيح perfect.
 صَحْف

<i>Roots.</i>	<i>Derivatives.</i>
صَحَفَ	II, he erred in reading.
صَحِيفَةٌ	a page, book.
صَدَرَ	it came forth.
إصدار	publication.
صادر	proceeding.
صدور	origin.
صَدَقَ	he was true, sincere, faithful.
تَصْدِيقٌ	certification, assurance.
صَادِقٌ	true.
صَدَقَ	truth.
صِدَاقَتٌ	sincerity.
صَدِيقٌ	sincere.
صَدَعَ	he cleft, was eager,
تَصْدِيعٌ	trouble, importunity.
مَصْدَعٌ	importuning.
صَرَصَرَ	he sung in a plaintive note.
صَرَصَرَ	a cold wind.
صَرَفَ	he changed, converted.
تَصَرَّفَ	possession, use.
صَرَفَ	expence, change.
مَتَصَرَّفٌ	possessing, using.
مَصْرُوفٌ	expended, employed.
صَرَّ	he was pure, sincere. II, he told plainly.

<i>Roots.</i>	<i>Derivatives.</i>
تَصَرَّيْجٌ	evidence, manifestation.
صَرَعَ	he prostrated. II, he made with a division.
مَصْرَاعٌ	an hemistich.
صَرَمَ	he cut away. VII, it was cut short, finished.
انصرام	conclusion.
صَغَا	he stood with his head inclined.
أَصْغَا	audience, attention.
صَغَرَ	he was less, small.
أَصْغَرَ	less, least.
صَفَحَ	he pardoned, turned away his face.
صَفْجَةٌ	a page, face.
صَفَا	it was clear, purified, he took the finest part.
مُصْطَفًى	chosen.
صَفْوَةٌ	the purest part, purity.
صَفَا	purity.
وَصَفَ	he described, enumerated, praised.
صِفَاتٌ	qualities.
صَلَحَ	it was fit, he put in proper order.
إِصْلَاحٌ	correction.
صَلَحَ	peace.
صِلَاحٌ	management, rectitude.

Roots.

Derivatives.

مصالح affairs.

مصلحت transaction,
negotiation.

صلا II. he prayed to God, he
blessed.

صلى الله عليه may
God bless him.

صح he shut up.

صميم sincere.

صيد he intended, he wished
to go to.

صديت eternity.

صمد eternal, sublime.

صنف he divided into differ-
ent species.

صنوف different sorts.

اصناف species, sorts.

ض

ضاف he was a guest. IV,
he added.

اضافه addition.

ضاء he gave light, shone,
splendor.

ضاق he was narrow in mind,
it was strait.

مضيق a narrow path,

ضبط he bound firmly.

ضابطه possession, esta-
blishment.

ضبط possession, subjec-
tion.

ضر he hurt, injured.

Roots.

Derivatives.

ضروري necessary.

ضروريات necessities.

ضعف he was weak.

اضعف more and most
weak.

ضعيف weak.

ضعف weakness.

ضل he was lost, perished,
wandered.

ضلالت error, perdition.

ضمين he became responsible,
took on himself.

ضامن a sponsor, surety,

ضمين security, bail.

متضمن comprehending.

مضمون contents, sub-
stance.

مضامين contents.

ضهر it was slender. IV, he
conceived, thought.

ضهير the heart.

ط

طاق he was able, had power.

طاقت power, strength.

طار he came near.

اطوار limits, modes, cir-
cumstances.

طور a mode, condition,

طال he was tall, long.

تطويل prolixity.

تطاؤل extension, usur-
pation.

طول length.

طويله

<i>Roots.</i>	<i>Derivatives.</i>
	طويلة a stable, tether.
طاع	he was obedient.
	اطاعت obedience.
	طوع obedience, willingness.
	مطاع obedience, obeyed.
	مطيع obedient.
طامن	he reclined.
	اطمينان tranquillity.
طاب	it was good, lawful.
	مستطاب good, agreeable.
طبع	he marked, impressed.
	IV, it was fixed by nature.
	VII, he was mild, obedient.
	طبعي natural.
طبّق	it was close to his side.
	II, he made it conformable.
	مطابق conformable.
طرق	he came in the night.
	طريق the road, manner, custom.
طرف	he turned, averted.
	اطراف extreme parts, countries.
	طرف part, point, quarter.
	طرفين both sides.
طرب	he was light, moved lightly from joy.
	طرب mirth.
طرح	he threw away.

<i>Roots.</i>	<i>Derivatives.</i>
	مطرح the place where a thing is thrown to, a place, station.
طعن	he stabbed, penetrated, traduced, and abused.
	طعنه reproach.
طفل	he was tender, young, he was risen.
	IV, she had her child with her. V, he attended uninvited.
	اطفال children.
	طفيل an humble attendant.
طلب	he sought, interrogated, demanded.
	طالب desiring, one that desires.
	طلب a request, demand, search.
	مطلوب demanded, desired.
	مطالبات demands.
	مطلب intention, desire, question.
طلع	he arose, came forth.
	اطلاع information.
	طالع fortune, destiny.
	طلوع the rising, coming forth.
	مطالعہ consideration, perusal.
طلق	he was set at liberty, dismissed.
	مطلق absolute.

طبع

Roots.

Derivatives.

طبع he desired.
 طبع appetite, desire.
 طبر he wrote in a book.
 طومار a roll, register.
 طنبت it stood, remained.
 طناب a tent rope.
 طوي he folded up, he travelled over, reiterated.
 طى travelling, winding.

ظ

ظفر he overcame.
 ظفر victory.
 مظفر victorious, a conqueror.
 ظل he continued. II, he covered with a shade.
 ظل a shadow.
 ظلال shades, clouds, protection.
 مستظل fitting in the shade.
 ظلم he was unjust, he oppressed. IV, it was dark, obscure.
 ظلم oppression, injury.
 ظلام darkness.
 مظلومان the injured, oppressed.
 ظن he thought, was of opinion.

Roots.

Derivatives.

مظنون thought, conceived.
 ظهر he appeared.
 ظاهر apparent, evident.
 ظاهرا apparently, openly.
 اظهر more, and most obvious.
 اظهار a representation.
 استظهار a representation.
 ظهور appearance, appearing.

ع

عاش he lived, spent his life.
 معاش a living, subsistence.
 عاد he came, he restored, he accustomed.
 عايد returning.
 معاودت return, returning.
 عاض he acted in return for something.
 عوض a recompense.
 عان he adhered, fled to.
 عيان بالله flying for refuge to God.
 عال he strutted. II, he took into his family.
 عيال family, domestics.
 عان

<i>Roots.</i>	<i>Derivatives.</i>
عان	it flowed (viz. water, tears), he reached with his eye, he became guardian, spy.
أعيان	eyes.
تعين	an appointment, destination.
تعينات	appointments, destinations.
عين	the eye, aspect.
عبد	he adored.
عبد	a servant, slave.
عباد	servants.
عبوديت	worship, servitude.
معبدون	worshipped.
عبر	he passed over, read silently and considered, wept, he explained, expressed. VIII, he took example.
اعتبار	confidence, esteem.
عبارت	a phrase, figure, expression.
عبور	a passage, passing over.
عبرت	an example.
معتبر	respectable.
عتب	he was enraged, he reproved, he walked in the threshold.
عتبه	a royal court, rank, degree.
عتر	arrectum habuit penem.
عترت	progeny.
عجز	he was weak, old.

<i>Roots.</i>	<i>Derivatives.</i>
عجز	weakness.
عاجز	weak.
عجب	he wondered, admired.
عجب	a wonderful thing, wonder.
معجب	wonderful.
عجل	he hastened.
اشتتعال	dispatch, haste.
عدل	he determined what was just and equitable, he weighed, turned aside.
عدول	deviation.
عدالت	justice, a court of justice.
عدل	equity, justice.
عدم	he lost, was deprived, destitute.
عدم	want, privation, inexistence.
عد	he computed. II, prepared.
استعداد	readiness.
عدد	number.
عدا	he passed, transgressed, was injurious.
أعدا	enemies.
تعدى	opposition, enmity.
متعدى	an enemy, transgressor.
عذر	he excused.
عذر	an excuse, pretext.
متعذر	apologizing.

عرض

<i>Roots.</i>	<i>Derivatives.</i>
عرض	he opposed, exhibited, proposed, had breadth.
عارضه	an accident.
عرض	a proposal, explanation.
عريضه	extensive.
عرايض	proposals, representations.
عروض	represented.
معرض	a place of meeting, an opportunity.
عرش	he built.
عرش	heaven, the firmament.
عرس	he bound when lying down, he carried his bride home.
عروس	a bridegroom, spouse.
عروسي	nuptial.
عري	he was naked, bare.
عاري	naked, destitute.
عرف	he knew.
اعتراف	confession.
معارف	sciences, virtues.
عذ	he was dear, glorious, excellent.
اعد	more or most dear, excellent.
اعزاز	veneration.

<i>Roots.</i>	<i>Derivatives.</i>
عذت	magnificence, respect.
عذ	dignity, honor.
عذيران	precious, dear, venerable.
معذر	honored, revered.
عزم	he applied his mind, resolved, endeavoured.
عذيبه	a resolution.
عشق	he adhered, was assiduous and devoted.
عاشق	a lover.
عشاق	lovers.
عشر	he received the 10th part.
عشر	III, he became familiar and intimate.
عشرت	pleasure, amusement.
عصم	he defended, preserved.
معصوم	preserved.
معصومه	innocent, chaste.
عصر	he pressed grapes.
اعصار	ages, periods.
عصر	time, age.
عصا	he struck with a club, was rebellious.
عاصي	rebellious, a finner.
معاصات	rebellion.
عصم	he assisted.
اعتضان	support.
عصم	

Roots.	Derivatives.
	عَضَد assistance, support.
عَضَا	he divided into separate parts, joints.
أَعْضَا	members.
أَعْضُو	a member, joint.
عَظَفَ	he inclined, was favorable.
أَعْطَا	bounty, favor.
عَاطَفَت	affection, kindness.
عَظُوفَت	affection, favor.
عَظَا	he received in his hand.
عَظِيَّة	a gift.
عَظِلَ	he was idle, indigent.
عَظِلَ	annulled, empty vain.
عَظَرَ	he breathed spices, perfumes.
عَاطٍ	fragrant.
مَظَر	fragrant.
عَظُمَ	he was great.
تَعْظِيم	exaltation.
عَظَمَت	magnitude, magnificence.
عَظَمَى	the greatest, (superl. fem.).
عَظِيم	great.
عَظَام	great, plural.
مَعْظَم	honored, great.
عَفَا	it was obliterated, he pardoned. III, he restored to health.
عَافِيَت	health.
عَفُو	pardon.

Roots.	Derivatives.
	مَعَاَف absolved, forgiven
عَقِبَ	he came behind, succeeded, survived.
عَاقَبَت	the end, at length
عَوَاب	punishment.
عَقَبَ	the end.
مَتَعَاَقَبَ	successive.
عَقَدَ	he tied.
أَعْتَقَاد	faith, confidence.
عَقِيدَةٌ	faith, belief.
مَعْتَقِد	a believer, faithful.
مَعْتَقِدَان	believers.
عَقْد	a compact, agreement.
عَلِمَ	he marked, excelled in knowledge.
أَعْلَام	signs, ensigns, colours.
عَالِم	learned, wise; man; the world.
عَالِمِيَان	men, mankind.
عَلِيم	wise, learned.
مَعْلُوم	known, understood.
عَلَا	he was high.
أَعْلَى	more, and most high.
تَعَالَى	exaltation.
عَالِي	high.
عَالِيَةٍ	high, (fem.).
مَتَعَالَى	high, ascending,
مَعَالَى	elevating, exalted.
عَلَيْهِ	upon him, it, from
عَلَى	and
مَتَعَالَى	

<i>Roots.</i>	<i>Derivatives.</i>
عَلَف	he nourished and fed, <i>viz.</i> cattle.
عَلَف	forage, straw.
عَلُوفَه	pay, a salary.
عَل	II, he caused.
عَلَب	a cause, pretence.
عَلَق	he fed as if he was suspended, he adhered.
تَعَلَّقَ	dependencie, con- nexion.
مَتَلَقَان	dependents, connexions.
عَمَرَ	he cultivated, inhabited, built, he lived long, he gave for life.
عِمَارَة	a edifice, building.
تَعْمِير	construction, building.
عَامِرَة	royal.
عَمَر	age, life.
عَبَدَ	he supported with a pillar.
اِعْتِيَان	dependence, con- fidence.
عَبْدَة	a pillar, a minis- ter of state.
مَعْتَبَد	trusty.
عَمِلَ	he acted and performed, did
عَمَل	action, work.
عِمَال	agents, collectors of revenue.
عَامِلَان	agents, collec- tors of revenue.
عَمَلَة	workers, agents.
مَعْمُول	done, concluded.
مُعَامَلَة	business, nego- tiation.

<i>Roots.</i>	<i>Derivatives.</i>
	مُعَامَلَات affairs, trans- actions.
عَمَّ	it was common, he did com- monly.
عَمِيم	common, full.
عَام	common.
عَنَى	he intended, took trou- ble and favored, it signified
عِنَايَة	favor.
مَعْنَى	meaning.
مَعْنَوِي	real, future, eternal.
عَنُون	he gave a title.
عِنْوَان	a title, inscription.
عَهَدَ	he stipulated.
عَهْدَة	an agreement, ob- ligation.
غ	
غَاب	he was absent, lay hid.
غَيْب	doubt, a secret.
غَيْبِي	doubtful, future, concealed.
غَايِبَانِه	privately.
غَارَ	he came into the low country, he made an in- cursion to plunder.
غُور	a bottom, valley.
غَارَت	plunder.
غَارَ	he was jealous, he expiat- ed the murder. II, he changed.
غَيْر	except, without.
غَيْرَة	the rest, others,
وغيره	et cætera.
غَيْبَت	jealousy, zeal.

Roots.	Derivatives.
س	متغير changed.
س	تغيير removal.
س	غبر it settled, remained. II, he raised dust.
س	غبار dust.
س	غرض he was seized with a desire.
س	غرض design, desire.
س	اغراض intentions.
س	غر he deceived, he amused with vain things, his face was white.
س	غرور pride.
س	غرة the beginning of the moon.
س	مغرور proud.
س	غرب he was absent, distant, he went far away, he set viz. the sun.
س	غرب strange, a stranger.
س	غربي western.
س	غزا he came to attack.
س	غازيان heroes.
س	غسل he washed, bathed.
س	غسل bathing, washing.
س	غشى he covered, he was ob- scure, he fainted.
س	غاشيه a saddle-cloth.
س	غضب he was enraged.
س	غضب anger.
س	غفر he covered, hid, pardoned.
س	غفران pardon.
س	غفار one who pardons.
س	غفل he was negligent.
س	غفلت negligence.

Roots.	Derivatives.
س	غافل negligent.
س	تغافل negligence.
س	غلم he was libidinous.
س	غلامى slavery.
س	غلامان slaves.
س	غم he was affected with grief.
س	غم grief.
س	غنم he carried off in plunder.
س	غنيمت plunder, good fortune.
س	II. غوث he called out.
س	استغاثه an application for assistance.
س	غياث assistance.
س	II. غيى he erected a stand- ard, it stood and subsisted.
س	غایت extremity, ex- tremely.
ف	فاض it was copious, it a- bounded and overflowed.
ف	تغويض conferring, com- mitting.
ف	مفوض entrusted, com- mitted.
ف	فيض plenty, plentiful.
ف	فايض abounding.
ف	فان he was hurt in the precor- dia, at the heart.
ف	فوان the heart, the bowels.
ف	فتح he opened, took by storm.
ف	فتوحات victorious.
ف	مفتوح opened, taken.
ف	فخر he was glorious, he glo- ried, boasted.

Roots.

Derivatives.

افتخار glory.

تفاخر boasting.

مفخر glorified, exalted.

فدا he redeemed, devoted himself for another.

فدويان slaves.

فرغ he brought to an end, was at leisure.

فارغ free.

فرح he rejoiced.

فرحت joy.

فرق he separated, distinguished

افراق separation, division

فراق separation.

مفارق the crown of the head where the hair divides.

مفارقة separation, absence.

فرش he spread, covered over, expanded.

فراش spreading, a couch, quilt.

فرد it was simple, separate, single, solitary.

مفردة separate, alone.

فسد it was corrupted.

فساد corruption.

فسر he explained.

استفسار explanation, investigation.

فصل he separated, divided.

تفصيل separation, distinction.

فصل a distinction, decision, season.

Roots.

Derivatives.

افيصل a division, decision

مفصل divided, distinguished.

فصل he excelled.

فضل excellence.

افضال virtues, excellences.

فاضل excelling, learned.

فضلا learned men, doctors.

فضيلت excellence.

فقر he was poor.

فقير poor.

فقه he was wise and intelligent in the law and religious matters connected with it.

فقاہت learning in the law.

فعل he acted, performed.

بالفعل actually.

فكر he thought, considered.

تفكر reflexion, deliberation.

فكرت reflection.

فلک fororiantes habuit mammas. V, it was round.

فلک the universe, heaven

افلاک the heavens.

فنى he vanished, perished, was frail and fading.

فنا mortality, corruption.

فن he drove forth. II, he mixed.

فن art, skill, mode.

ق

قام he stood.

<i>Roots.</i>	<i>Derivatives.</i>
	قايـم standing, durable.
	قامت stature, standing.
	قوام a pillar, support.
	قيام standing, a station, dignity.
	مقام a station, residence, dignity, a succession.
	مقيم resident, constant.
قال	he said, pronounced.
	مقالات sayings.
قبل	he approached, arrived, it blew from the opposite quarter.
	استقبال meeting, going to meet.
	اقبال prosperity.
	قابل capable.
	قبالات a contract.
	قبل formerly, before.
	قبلة Kibleh Mecca.
	قبول consent, approbation.
	قبيله a house, family.
	مقابله opposition, meeting, comparison.
قبض	he took, seized with his hand, he died.
	قبض possession.
قتل	he killed, murdered.
	قتل slaughter, murder.
قحط	it suffered from want of rain
	قحط scarcity.
قدر	he was powerful, decreed, predestined.
	قادر powerful.

<i>Roots.</i>	<i>Derivatives.</i>
	قدر fate, quantity, worth.
	قدرت power, omnipotence, destiny.
	مقدار quantity, number
	مقدور power, ability, fate.
قدم	he went before, excelled.
	اقدام promotion, promoting.
	تقديم promotion, encouragement.
	قدم a step, antiquity.
	قديم ancient.
	مقدمه something premised, business, affair.
	مقدمات affairs, premises.
	مقدمان chiefs, headmen.
قدا	it had a fine taste and flavor, he went on quickly.
	V, imitated.
	قدوة an example, pattern
قدس	he purified, sanctified.
	اقدس more or most holy
	مقدس holy.
قر	he rested, stood, remained, it was cold, he had a cold eye, i. e. chearful.
	اقرار confirmation.
	قرار rest, confirmation, engagement.
	قره the lustre of the eye when cold.

Roots.	Derivatives.
	^و مقرر established, certain.
قرض	he cut through, he repaid, he died.
	قرض debt.
قرب	he approached, was near.
	قرب vicinity, kindred.
	قريب near, connected.
	مقربان those that are near, relations, friends.
قرن	he joined together.
	قربین connected, contiguous.
	أقران cotemporaries.
	مقرون near, connected.
قسم	he divided.
	قسمة distribution, fortune, portion.
	قاسم dividing.
	انقسام division.
	قسم division, kind.
قصر	it was deficient, it diminished.
	قصور failure, deficiency.
	قاصر defective.
	تقصير transgression, failure.
	تقصيرات transgressions.
قصد	he intended, proposed, fought.
	مقد intention, design.
	مقصد an intention.
	مقاصد intentions.
	مقصود proposed, wished, an intention.
^و قمن	he followed, prosecuted, related.

Roots.	Derivatives.
	^و قصة an history, a tale.
قضي	he decreed, concluded, died
	اقتضا exigency.
	قاضى a Judge, Kazy.
	قضا destiny, a decree, sentence.
	^و قضية an action, decision, suit.
	قضايا actions, suits, decisions.
	مقتضا exigency.
	^و مقضى concluded.
قطع	he cut off, separated.
	قطع cutting, shortening, a segment.
	قطعة a part, division.
	مقطوع cut.
قعد	he sat, he placed, it stood.
	قواعد principles, rules.
قلب	he turned, considered, he struck in the heart.
	قالب a form, body.
	قلب the heart, alloy, adulteration.
	قلوب hearts.
	قلم he cut. viz his nail.
	قلم a pen.
	قلع he removed its place.
	قلعة a fort, castle.
قل	he took upon himself.
	استقلال absolute power.
	مستقل absolute, independent.

<i>Roots.</i>	<i>Derivatives.</i>
قنع	he was contented.
قناعت	content.
قانع	contented.
قوي	he prevailed in strength and virtue.
تقوي	strong.
قوي	strong, powerful.
قهر	he overcame, he subdued.
قهر	force, power, rage.
مقهوران	the conquered, oppressed.
قاهر	victorious.
II. قيد	he bound with fetters.
قيد	a chain, confinement
مقيد	bound, diligent, engaged.
ك	
كان	he was, existed, became, it happened.
كون	a being, an existence.
كائنات	beings, creatures
مكان	an habitation, dignity.
كبر	he exceeded in age, was big.
اكبر	more or most great.
اكابر	grandees.
تكبر	pride.
كبريا	grandeur, pride.
كبار	great men, grandees.
كتب	he wrote, described, gave instructions.
مكتوبات	letters, writings.
مكاتبات	letters.
كثر	it was numerous.
اكثر	the greater or great-

<i>Roots.</i>	<i>Derivatives.</i>
	est number.
تكثر	increase.
كثير	abounding, numerous
كدر	it was impure, obscure, turbid, was troubled with adversity.
كدورة	affliction.
كرم	he was generous, noble, honorable, liberal.
كرم	generosity, nobleness, humanity.
كرامت	bounty, generosity.
مكرمت	dignity, generosity.
مكرمه	noble, generous, good.
مكارم	noble actions.
كر	he went over again, brought back, repeated, recurred.
مكرر	repeated.
كسر	he broke.
انكسار	contrition.
منكسر	broken.
كشف	he detected, laid open, revealed.
مكشوف	opened, discovered.
كعب	he made it of a square form.
كعبه	the square temple at Mecca.
كفي	it was sufficient.
كفايت	a sufficiency, enough.
اكنفا	sufficiency.

<i>Roots.</i>	<i>Derivatives.</i>
كَلَّ	the whole, every.
بِالْكُلِّ	upon the whole, wholly.
كُلِّي	universal.
كَلَفَ	he studied and labored.
كَلَفَت	trouble, vexation.
تَكَلَّفَ	trouble.
تَكَالَيْفَ	impositions, burdens.
كَلَمَ	he wounded. II, he spoke, addressed.
كَلِمَةٍ	a word, speech, expression.
كَمَلَ	he was whole, perfect.
كَامِلٌ	perfect.
أَكْمَلَ	more, or most perfect.
كَمَالٌ	perfection.
كَمَالَاتٌ	perfections.
كَنَفَ	he surrounded, guarded.
أَكْنَافٌ	parts, quarters, limits.
II. كَيْفَ	he distinguished by a certain form and quality.
كَيْفِيَّةٌ	state, quality.
لَاقَ	it was convenient, it was becoming.
لَاقٍ	worthy, suitable.
لَاقِيَةٌ	worthy, suitable, becoming, (fem.).
لَانَ	he fled to, he took for protection.
مِلَانٌ	an asylum.
لَجِمَ	he sewed together. IV,

<i>Roots.</i>	<i>Derivatives.</i>
	he bridled.
لَجَامٌ	a bridle, reins.
لَجَا	he fled to.
التَّجَا	refuge.
لَحَظَ	he looked through his eye lids. III, he observed.
لَحْظَةٌ	the twinkling of an eye, a moment.
مِلَاحَظَةٌ	observation, contemplation.
لَحَقَ	he reached, attained.
مِلْحَقٌ	united, adhering.
لَزِمَ	it was necessary, he adhered assiduously and inseparably
لَازِمٌ	necessary, proper.
لَازِمَةٌ	necessity, obligation
لَوَازِمٌ	requisites, appertinances.
مِلَازِمَةٌ	attention, service.
مِلَازِمَانٌ	attendants, servants.
لَسَنَ	he overcame with his tongue, he excelled in language.
لِسَانٌ	the tongue, language.
لَطَفَ	he approached, was favorable, was neat and elegant.
الطَّافُ	favours.
تِلَافٌ	kindness.
مِلَاطِفَاتٌ	civilities, favours,

Roots. Derivatives.
 لعب the saliva ran from his mouth, he played.
 لعب play, amusement.
 لفا he neglected. VI. he prosecuted, studied to obtain.
 تلافي prosecution.
 لفت he twisted, turned, looked at, beheld.
 التفات respect, courtesy, politeness.
 لقب he gave titles.
 القاب titles.
 لقا he found, attained, met with, saw.
 ملاقات a fight, interview, meeting.
 ليس he petitioned.
 التماس a petition.
 ملتبس petitioning, asked.
 لبع it shone, glittered.
 لامع shining.
 لها he played, spent the time, amused himself.
 لهو play, joke.
 لهف he was afflicted, he groaned.
 ملهوفان the afflicted.
 مال he was rich.
 مال riches, possessions, wealth.
 مال he inclined, tended.
 ميل inclination.
 استباله conciliation, consolation.
 ماز he separated, distinguished.

Roots. Derivatives.
 ممتاز distinguished, illustrious.
 متع he was raised and advanced, he derived advantage.
 تبتع advantage.
 مثل he was like.
 مثل a resemblance, fable, simile.
 امثال equals, peers.
 مجد he surpassed in honor and glory.
 ماجد noble, honored.
 محض he gave pure milk, shewed sincere affection.
 محض pure.
 مد he extended, assisted.
 امداد assistance.
 مدد assistance.
 مدت a space of time.
 ممدود extended.
 مديد extensive, long.
 مواد matters, articles.
 تهرد he was accustomed, obstinate.
 تهرد obstinacy.
 متبردان rebels, disobedient people.
 مزج he mixed with something else, he qualified.
 مزاج constitution, disposition.

Roots.

Derivatives.

مسك he kept hold.

تسك an obligation.

مكن he was powerful in dignity and authority.

ممكن possible.

امكان possibility, power.

متكّن powerful, established, inhabiting.

ملك he possessed, reigned.

ملك a kingdom, country.

مالكانه compleat possession.

ملكوت the invisible world.

املاك possessions, kingdoms, kings.

ممالك kingdoms, possessions.

ملح he salted.

ملاحان mariners, pilots.

منع he denied, refused, prohibited, prevented.

منوع prohibited.

منع a prohibition, obstacle.

موانع obstacles.

موانع obstacles.

من he was benevolent, bestowed benefits.

منت an obligation, favor.

Roots.

Derivatives.

من his favor, from

منه obliged by favors.

مهد he spread equally, he smoothed.

تهيد arrangement.

مهاد a bed.

ن

ناب he went his turn, he performed the duty of another.

نايب a deputy, vicerent.

نواب Viceroys, Nabob.

نار he shone.

نور light.

انوار lights.

انور more or most light.

نوراني bright.

تنوير illumination.

منور illumination, illuminating.

منير shining, illustrious.

ناط he suspended, added to, annexed.

منوط fastened, bound.

نال he gave, bestowed, was liberal.

منوال mode, manner.

نبا he was retired, distant.

نبی

Roots.	Derivatives.
	نبي a prophet.
	نبوي belonging to a prophet.
نبه	he recollected, adverted, was noble and famous.
	تنبيه admonition.
	انتباه attention, animadversion.
نتج	he assisted in labor.
	نيتجه a consequence, conclusion, offspring.
نحا	he tended, fought, turned towards.
	نواحي territories.
نخل	he sifted.
	نخل a palm tree.
نخا	he boasted, shewed his pride.
	نخوت pride, pomp.
ندر	it remained alone.
	نادر rare.
نزل	he alighted, put up at an inn.
	منازل stages.
	منزلت rank, station.
	نزول descending, fo-journing.
نزع	he removed, tore away.
	III, was eager, contentious.
	نزاع contention.
	نسب he traced the origin, descent.

Roots.	Derivatives.
	انساب more excellent.
	نسبت proportion, relation, race.
	نسب lineage.
نسي	he forgot, neglected, left.
	منسي forgotten.
نشا	he grew, was raised.
	انشا composition.
	منشي a composer, a teacher of language.
	نشا a creature, being.
نصح	he gave advice, consulted.
	نصيحت advice, admonition.
	نصايح advices, admonitions.
نصب	he fixed, placed, erected, labored.
	منصب an office, station.
	نصاب root, principle, dignity.
نصر	he assisted, defended.
	نصر assistance, victory.
	منصور assisted, protected.
نصف	he touched in the middle, took the half.
	انصاف equity.
	مناصفه dividing equally into halves.
	بالمناصفه in halves, equally divided.
	نصفه justice, equity.
نظر	he saw, beheld.

<i>Roots.</i>	<i>Derivatives.</i>
	انتظار expectation.
	منتظر expecting.
	منظور seen, looked at.
	مناظره comparing, contrasting.
	ناظر observing, an observer, spectator.
	نظر sight.
	نظير alike, resembling.
نظم	he put in order.
	انتظام regulation, arrangement.
	نظام order, regulation, arrangement.
نعم	he was agreeable, pleasant.
	انعام a present.
نفيس	she brought forth, it was precious, held dear.
	نفيس precious.
	نفائس rarities, precious things.
	نفس the soul, self.
نفذ	he penetrated, it arrived, passed and went through.
	نفوذ arrival, penetration, passage.
	نفوذ penetration, admission.
نفق	he perished, was spoilt, lost.
	مناقت deceit, treachery, impiety.
	نفاق treachery.
نقش	he painted, drew, carved.
	نقش a picture, drawing, figure.

<i>Roots.</i>	<i>Derivatives.</i>
نقص	it was diminished, destroyed.
	نقصان deficiency, loss.
نقد	he counted the money and paid it.
	نقد cash, ready-money.
نقب	he dug through, perforated, was Tribune.
	نقابت magistracy.
نہیں	he kept secret, he concealed.
	ناموس reputation, credit.
نہل	he had the sensation of ants creeping under his fingers.
	انامل fingers.
II. نوع	it moved. V, it was divided into several species.
	انواع species, kinds.
	نوع a species, kind.
نوي	he intended, proposed to himself.
	نيت intention.
نهم	he urged, he was hungry and voracious, had a strong desire.
	نہت avidity, great desire.
نہا	he forbade, prohibited, it arrived.
	انہا annunciation.
	نہی a prohibition.
	نہایت

<i>Roots.</i>	<i>Derivatives.</i>
	نهايت end, extremity, excess.
نَهَج	he laid open, pointed out the best way.
نَهْج	a road, path, mode.
نَهَض	he raised himself, he arose.
	نَهَضَتْ rising up, departure, motion.
و	
وَتَر	he made it separate and distinct.
	متواتر successively.
وَجِب	it was necessary.
	موجب a cause, motive.
	واجب necessary, becoming.
وَجَّه	he struck in the face.
	بوجه من الوجوه by every manner of means.
	توجه countenance, favor.
	جهت reason, manner.
	جهات faces, surfaces, modes.
	متوجه turning, towards.
	وجه face, manner, method,
	وجه methods, appearances.
	وجوه appearances, methods,

<i>Roots.</i>	<i>Derivatives.</i>
	وجهاً ib.
وَجَد	he found, recovered, acquired, produced.
مَوْجُود	present, existing.
وَحْد	he was alone.
اتِّحَاد	union.
أَحَد	one, a single person.
وَدَعَ	he placed, settled, deposited.
	وَدِيعَت a deposit, trust.
	وَدَايِع deposits.
وَدَّ	he loved.
	مُودِت love, friendship.
	وَدَاد ib.
وَرَث	he got by inheritance, became heir.
	وارث an heir.
	مِيرَاث patrimony, inheritance.
	مُوروثِي hereditary.
وَرَّو	he was present, he entered, came down, approached, arrived.
	ورود arrival.
وَزَن	he weighed, examined, balanced.
	وزن weight, measure.
وَزَرَ	he sustained, bore, overcame.
	وزارت the dignity of Vizier.
وَسَط	he sat in the middle, penetrated into the middle.
	واسطه

Roots.

Derivatives.

- واسطه the motive,
means, cause.
- وشح he was interwoven, closely
united.
- موشح united, closely
connected.
- وصل he joined, united.
- انصال conjunction.
- متصل contiguous.
- واصل joined, arrived,
arriving.
- وصول arrival, con-
junction.
- وصال a meeting.
- وضع he placed, fixed, deposited.
- موضع a situation, vil-
lage.
- وضع situation, state,
conduct.
- موضح manifesting, ap-
pearing, clear.
- واضح manifest, appear-
ing.
- وطن he resided, frequented.
- متوطنان inhabitants.
- مواطن habitations.
- وطن residence, abode.
- وظف II, he gave daily wages.
- وظائف pensions, wages.
- وظب he was assiduous, per-
severed.
- مواظبت perseverance.

Roots.

Derivatives.

- وعد he predicted, promised,
threatened.
- مبعاع the place or time
of an engagement.
- وفر it was compleat, full, a-
bundant.
- موفوره abundant.
- وافر abounding.
- وفور plenty, the full.
- وفى he stood to his promise,
he paid the whole, it was
compleat and full.
- وفاء fidelity, the perform-
ance of engagement.
- وافيات abundances,
sufficiencies.
- مستوفيان men of bu-
siness, those who perform,
the whole.
- وقف he found it useful, it
happened luckily.
- اتفاق concurrence.
- موافق agreeing, con-
formable.
- توفيق concurrence.
- وقع it happened, it fell down,
- توقع expectation.
- واقع happening.
- واقعه event, accident,
- وقوع occurrence, acci-
dent.
- وقايح occurrences.
- وقف he stood, remained, de-
tained.

توقف

Roots.	Derivatives.
توقف	procrastination, delay.
موقوف	established, a delay.
موقف	a station.
واقف	standing, skilful, experienced.
وقوف	knowledge, skill.
وقت	he fixed to a time.
وقت	time, season.
اوقات	times, periods.
وقر	it was weighty, he sat, was quiet, modest, grave, and mild.
وقار	dignity, authority.
وكل	he entrusted, committed, delegated.
وكيل	an ambassador, agent.
وكلا	ambassadors, agents.
وكد	he stood, he bound, established.
تاكيد	diligence, establishment.
تاكيدات	exertions.
وكب	he proceeded gradually.
موكب	an army, retinue.
وكا	he tied with a ligature. IV. he supported.
تديه	a pillow, a place of repose, support.
ولد	he begot, she brought forth.
ولد	a son.
والدة	a mother.

Roots.	Derivatives.
ولي	he disposed properly, governed.
ولايت	a country, government.
ولا	a period, interval.
ولي	a prince, lord, master.
اوليا	lords, masters.
والا	high, mighty.
استبلا	superiority.
مولانا	my Lord! from
ولي	my and
موالى	lords, judges.
وما	he gave a nod, a signal.
ايها	a signal, nod.
مومي اليه	above mentioned, from
و ما	هـ, الـ
وما	he gave, bestowed, excelled in giving.
وهب	gifts.

هـ

هال	he was afraid.
هايل	terrible.
هجر	he cut a way, he left, deserted.
هجور	separated, deserted.
هدد	he complained, moaned, he hushed to sleep.
هدد	the lapwing.
هدم	he pulled down, overturned, destroyed.

منهدم

Roots.

Derivatives.

هدم destroyed.
 هزم he pressed, routed, put to flight.
 هزم defeated, routed.
 هم he considered with attention.
 اهتمام diligence.
 مهم great, important.
 مهمات affairs of importance.
 همت care, intention, inclination.
 هبل he went unattended.
 اهل negligence.

ي

يتيم he was an orphan, solitary.

Roots.

Derivatives.

يتيم orphan.
 يدي it affected in the hand.
 يد the hand, power.
 يسر he was gentle, easy, attainable.
 يسر made easy, attainable.
 يقن he was sure, had certain knowledge.
 يقين certainty, truth.
 يمين he put it on the right side, he was happy, prosperous.
 ميهون fortunate, auspicious.
 يوم he remained during the day.
 ايام days.



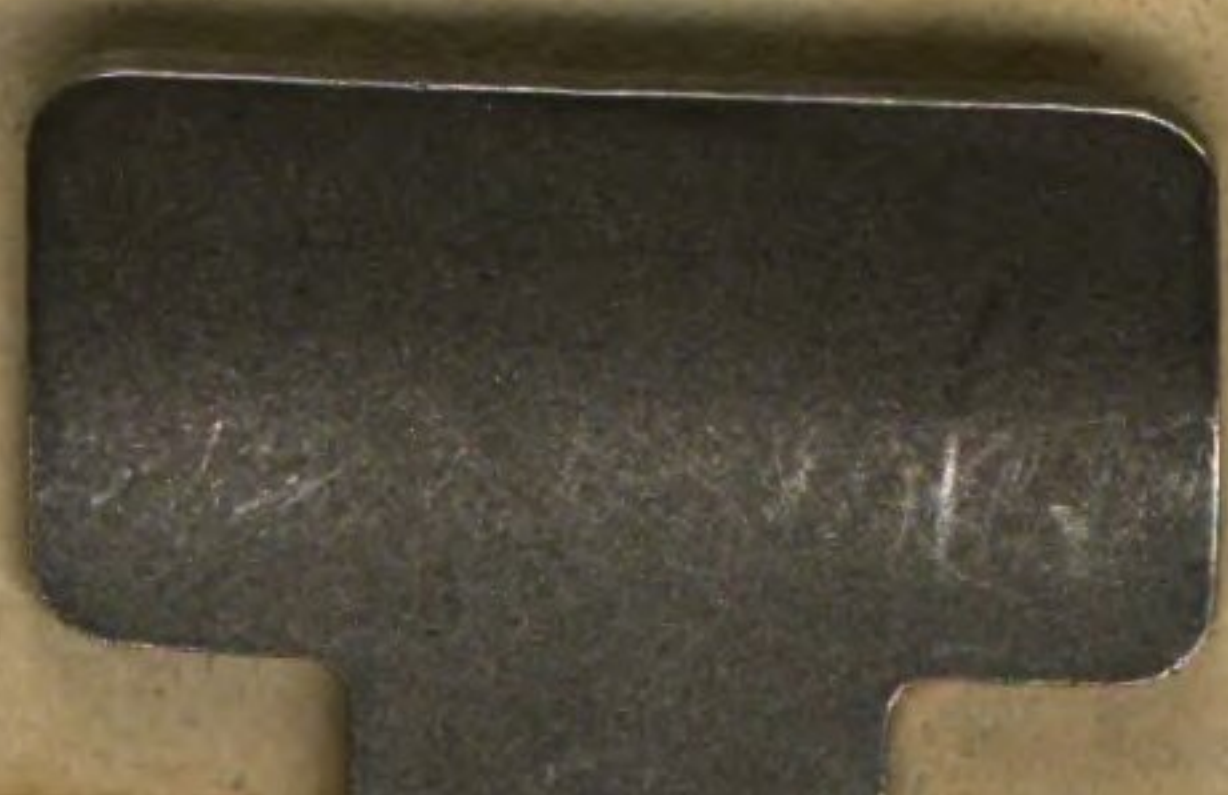
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Balfour, Frances

Inshā-yi Harkaran corrected from a variety of manuscripts, supplied with the distinguishing marks of construction, and translated into English ; with an index of Arabic words explained, and arranged under their proper roots = The forms of Herkern

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